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ABSTRACT

Recognizing the contributions of quality early childhood education in providing a foundation for children's later learning and in supporting families, the New Zealand government developed Desirable Objectives and Practices (DOP), requirements to enhance quality in chartered early childhood programs. This publication was developed to assist management and educators in New Zealand early childhood services to implement the 1996 revised Statement of Desirable Objectives and Practices, which convey the government's expectations for the standard of education and care that early childhood services provide. The introduction describes the New Zealand context for early childhood education and explains the relationship of the DOPs to practice within "kohanga reo" and to "Te Korowai," the charter between Te Kohanga Reo National Trust Board and the Ministry of Education. This section is presented in both English and Maori. Each DOP is then examined in detail, beginning with the guiding principles and following the order in which the DOPs are given in their three main divisions: (1) Learning and Development; (2) Communication and Consultation; and (3) Operation and Administration. The document ends with a list of legislation relevant to early childhood services and a glossary of terms. For each DOP or subsection, the following information is provided: (1) a DOP statement; (2) implications for management and educators, and examples of high-quality practice; (3) understandings, values, beliefs, and practices significant to Maori; (4) illustration of good practice; (5) indicators that a service is meeting DOP requirements; (6) reflective questions for practitioners to consider their practice; and (7) a recommended reading list. (KB)

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Quality in Action
Te Mahi Whai Hua

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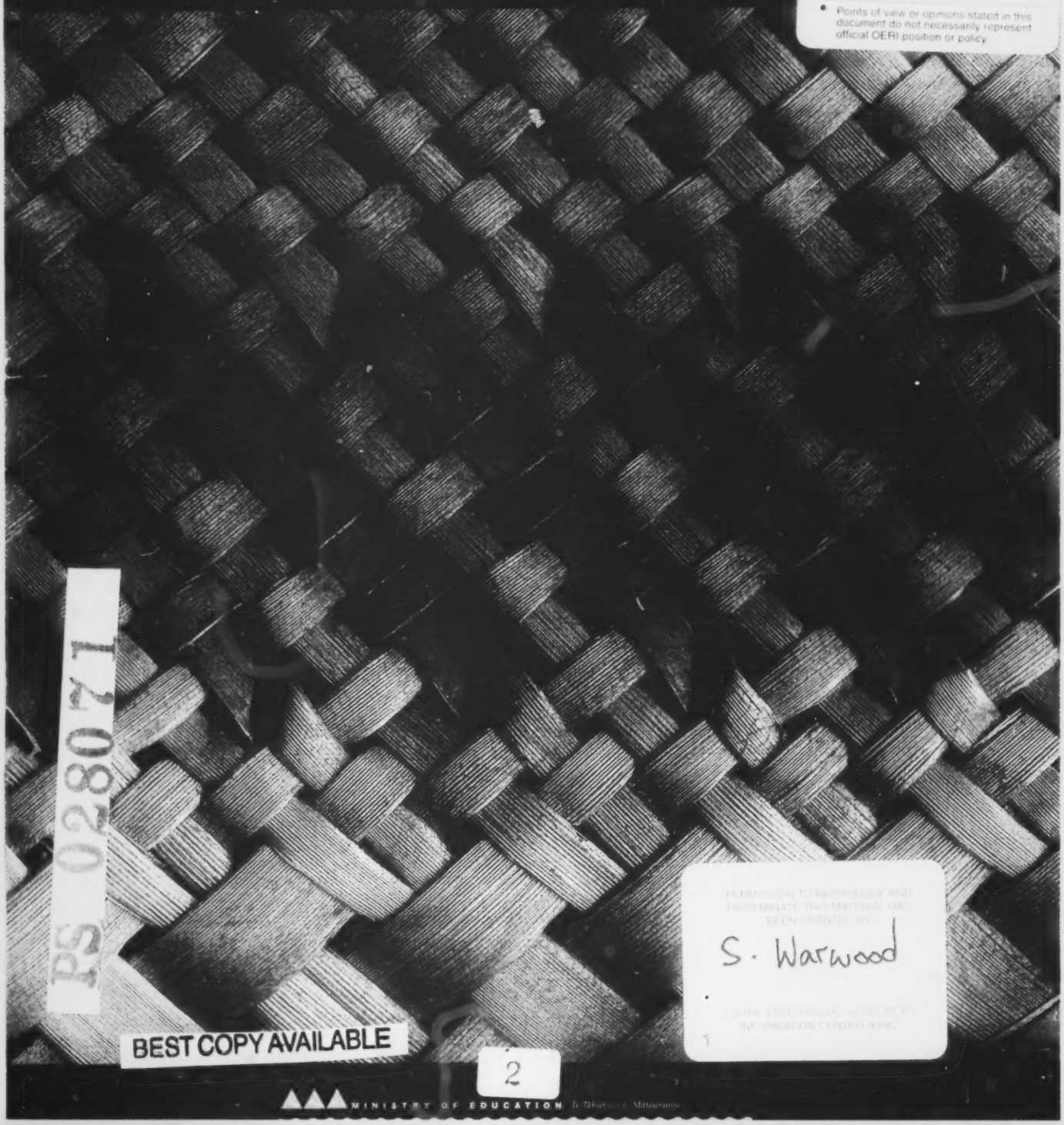

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MINISTRY OF EDUCATION Te Tākuhuka o Mātauranga

Quality in Action
Te Mahi Whai Hua

Implementing the Revised Statement of
Desirable Objectives and Practices
in New Zealand Early Childhood Services

Ministry of Education

Learning Media
Wellington

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Foreword

Kupu Whakatau

The early years of a child's life are a critical influence on the child's lifelong learning and development. *Quality in Action* recognises that influence, and it acknowledges the importance of early childhood services working alongside family and whānau to provide a rich environment for a child's well-being and learning. It supports the Government's revised Statement of Desirable Objectives and Practices (DOPs) for early childhood services in New Zealand.

It is essential that early childhood education providers strive for high quality. High-quality learning experiences lay the foundation for all later learning. It is also important that there is a diversity of services responding to community needs, so that parents/whānau have access to a wide variety of quality early childhood services. *Quality in Action* therefore aims to provide guidance that is helpful and practical and that at the same time enables services to determine their individual emphases and philosophies.

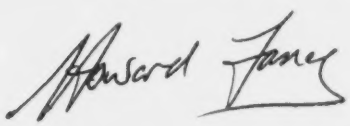
Quality in Action supports the requirement for services to meet agreed national objectives for the provision of early childhood education and care. It is designed to be relevant to all early childhood services in New Zealand. It acknowledges the diversity of the early childhood sector and the place of Māori as tangata whenua and as partners in Te Tiriti o Waitangi. It is inclusive of all people in Aotearoa/New Zealand, regardless of their ethnic origins.

The 1996 revised statement of the DOPs is the only mandatory requirement in this document. *Quality in Action* describes and gives examples of good practice. It presents the key components of a high-quality, interactive, and dynamic learning environment. It makes clear many features of quality early childhood education that are often taken for granted or that are invisible to the untrained eye. Some services will already be meeting most of the requirements of the DOPs; for other services, changes will be required. An internal review based on *Quality in Action* can help services to make these changes and to develop a plan for the implementation of the revised DOPs.

There was no precedent to guide the writers of this document. Throughout the consultation process, the co-operation and goodwill of all early childhood education sectors was encouraging and greatly appreciated. In particular, I wish to thank all members of the Early Childhood Advisory Committee for their assistance and co-operation during the development of the document.

I am grateful to Di Davies, the co-ordinator of the project, and the team of dedicated writers working alongside her: Lyn Foote, Rita Walker, Arapera Royal-Tangaere, Edna Faleto'ese, Bernadette Ah-Vao Eteuati, Barbara Mabbett, and Sophie Bringzen. I also wish to thank the Early Childhood Development Unit for its co-operation throughout this project.

I commend this publication to early childhood education managers and educators. I am confident that you will find it supportive, practical, and, at times, inspirational and that it will assist you and the Ministry of Education to work together to enhance the quality of early childhood education for children in New Zealand.



Howard Fancy
Secretary for Education

Quality in Action has been developed to assist management and educators in early childhood services to implement the 1996 revised Statement of Desirable Objectives and Practices. The Desirable Objectives and Practices (DOPs) convey Government's expectations of the standard of education and care that early childhood services provide. Implementing the DOPs is mandatory for all chartered services in New Zealand. The statement of the DOPs is the only mandatory component of *Quality in Action*.

Government recognises that early childhood education contributes to society in many ways and provides educational, social, and cultural benefits for all New Zealanders. Quality early childhood education lays the foundation for children's later learning, through an enriching environment that facilitates the development of cognitive skills. Early childhood education contributes to the development of self-esteem, as children gain understandings of their emotions and establish the basis for relating to others. It also influences the early nutritional habits and general health of children, and it plays an important role in the formation of their fundamental attitudes and values.

Along with the learning of children, early childhood education supports families or whānau in their ongoing learning about children's growth and development. In addition, it is one of the ways by which social and cultural values are reinforced and passed on to the next generation. Therefore, the quality of early childhood education today influences the well-being of citizens and society in the future.

Government's requirements for quality in early childhood education are embodied in the charter of every early childhood service (see pages 60–62). This is because the DOPs are deemed to be part of every charter, whether they are stated or not. The charter therefore constitutes an undertaking by the management of a service to provide quality education and care that meet the standards specified in the DOPs.

Management is responsible for ensuring that all the requirements of the DOPs are met, and management and educators are together responsible for determining how they are met. Management develops and provides a service in collaboration with educators and parents/whānau. The management and operation of the service, and the curriculum that results, determine the quality of the service, which is reflected in the outcomes for children's learning and development.

Quality in Action reflects the most up-to-date knowledge we have on children's learning and development and on management theory and practice. It recognises that learning is a complex process fundamentally controlled by the learner and assisted or facilitated by others who are more competent and often more powerful. *Quality in Action* acknowledges that how and what a child learns depends on the child's health and well-being, prior knowledge and experience, conceptual framework, and motivation and that the unique combination of these factors determines the child's expectations and shapes learning outcomes.

For easy reference, the revised Statement of Desirable Objectives and Practices is given in the back cover fold-out section of this book.

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Quality in Action indicates different ways in which management and educators might meet the requirements of the revised DOPs. It outlines sound educational and management practices for all New Zealand early childhood education services, regardless of their individual philosophies and emphases. There are many ways to achieve quality in early childhood education. This document acknowledges this by:

- recognising and valuing diversity – within individual early childhood services, throughout the early childhood sector, and in society as a whole;
- empowering services to develop effective self-management systems in keeping with their particular needs and circumstances.

The only mandatory component of *Quality in Action* is the 1996 revised statement of the DOPs. The supporting text, scenarios, signposts, and reflective questions are not intended to provide an all-encompassing guide to interpreting and implementing every aspect of the DOPs. To do so would restrict the flexibility, diversity, and professionalism of early childhood services in New Zealand. Rather, *Quality in Action* has been written with the objective of encouraging management and educators to use their professional judgment about the best way to implement the DOPs. At the same time, they should ensure that their approaches are consistent with the examples of quality standards given in this document.

Early Childhood Education: The New Zealand Context
Te Mātauranga Kōhungahunga: kei Aotearoa nei

The DOPs are founded on two guiding principles. These principles require early childhood services to:

- work in partnership with parents/whānau to promote and extend the learning and development of each child who attends or receives the service;
- develop and implement a curriculum that assists all children to be:
  - competent and confident learners and communicators;
  - healthy in mind, body, and spirit;
  - secure in their sense of belonging;
  - secure in the knowledge that they make a valued contribution to society.

In New Zealand, these principles will be realised in ways that reflect the unique place of Māori as treaty partners and the Government's commitment to Māori education.

Quality in Action builds on the bicultural approach to early childhood education promoted by *Te Whāriki: He Whāriki Mātauranga mō ngā Mokopuna o Aotearoa/Early Childhood Curriculum*.[1] Throughout *Quality in Action*, bicultural approaches are suggested for each DOP so that all children and their families are enriched with knowledge of both partners in the Treaty of Waitangi and so that services can support Māori children and whānau.

[1] See page 40 for an explanation of the relationship between the DOPs and *Te Whāriki*.

Quality in Action also aims to fully reflect the diversity of New Zealand society. The multicultural nature of our early childhood services has been considered throughout the development of the document, and Pacific Islands people have been consulted along with many others to ensure that the publication supports and includes all children and their families.

The information contained in *Quality in Action* is relevant to all chartered early childhood services. Individual services have not been named or identified, and the term "service" is used to refer to all early childhood settings. This is consistent with the definition given in the DOPs themselves. The use of the terms "management" and "educator" is also consistent with that in the DOPs. Note, however, that the expression "parents/guardians and whānau" is abbreviated to "parents/whānau". Note also that, in addition to family, the term "whānau" takes in kinship ties through whakapapa (genealogy) and people who come together for the same kaupapa (purpose).

Structure and Content of *Quality in Action*
Te Hanga me ngā Kōrero o *Te Mahi Whai Hua*

The first section of *Quality in Action* is in English and Māori. It explains the relationship of the DOPs to practice within kōhanga reo and to *Te Korowai*, the charter between Te Kōhanga Reo National Trust Board and the Ministry of Education.

Each DOP is then examined in detail, beginning with the guiding principles and following the order in which the DOPs are given in their three main divisions:

- Learning and Development (DOPs 1–5);
- Communication and Consultation (DOPs 6–8);
- Operation and Administration (DOPs 9–12).

The document ends with a list of legislation relevant to early childhood services and with a glossary of terms.

For each DOP or subsection of a DOP, the same sequence is followed:

- The DOP is stated.
- The DOP's implications for management and educators are discussed, and examples are given of how the DOP can be met to a standard consistent with high-quality practice.
- Bicultural Approaches describe understandings, values, beliefs, and practices that are significant to Māori and that can enrich the philosophies and practices of all early childhood services.
- Scenarios present brief episodes or events that illustrate good practice in relation to the DOP.
- Signposts provide examples of indicators that would suggest that a service is meeting the requirements of the DOP.
- Reflective Questions offer management and educators the opportunity to consider their service's practice in relation to the DOP.
- Recommended Reading lists helpful publications that are relevant to the DOP and accessible to management and educators.

The Revised DOPs in Relation to *Te Korowai*

Te Korowai evolved from two internal 1983 documents[2] of Te Kōhanga Reo National Trust. It was signed in 1995 and is the charter between the Trust Board and the Ministry of Education. This charter is also deemed to contain the DOPs.

As the umbrella organisation, Te Kōhanga Reo National Trust acts as guardian of the kōhanga reo kaupapa (philosophy). In turn, through the tūtohinga (charter), all kōhanga reo whānau (family) pledge a commitment to the Trust Board to abide by the guiding principles set out in *Te Korowai*.

Te Korowai is the "cloak" that warms the kaupapa of kōhanga reo. Within the document are the principles, special goals, and whakatauākī (special sayings) established by Māori elders. *Te Korowai* also gives suggestions for good practice and recommends people and resources for the kōhanga whānau to access.

The kōhanga whānau need to continuously refer to *Te Korowai* because it guides them in the decision making, management, and operation of kōhanga reo. All other supporting documents for kōhanga whānau are also available from Te Kōhanga Reo National Trust.

Te Korowai has four guiding principles:

1. total immersion in te reo Māori, tikanga Māori, and āhuatanga Māori;
2. whānau decision making, management, and responsibility;
3. accountability;
4. the health and well-being of the mokopuna and the whānau.

In the following sections, these four principles are discussed in relation to the three major divisions of the DOPs.

Learning and Development

This division of the DOPs has links with principles one, three, and four of *Te Korowai*:

- total immersion in te reo Māori, tikanga Māori, and āhuatanga Māori;
- accountability (for the standard of te reo Māori in the learning and development of mokopuna and the whānau);
- the health and well-being of the mokopuna and the whānau.

For kōhanga reo, the learning and development of mokopuna (young children) and the whānau are integral to the revitalisation of te reo Māori. This is achieved by planning and implementing seminars, workshops, and courses for the whānau. Assessing and evaluating the learning outcomes for mokopuna and the whānau are essential to ensure that ongoing learning occurs and strengthens the whole whānau.

2 *Pēka Matua* (the "red book") and *Whānau-based Learning* (the "blue book").

Te Whakahounga o te Tauāki o ngā Mahi me ngā Paetae e Wawatatia ana e Pā ana ki *Te Korowai*

I tipu ake a *Te Korowai* i ngā tuhinga e rua[3] mai i roto i Te Poari Matua o te Kōhanga Reo. I hainatia i te tau 1995, ā, ko ia nei te tūtohinga i waenganui i Te Poari Matua me Te Tāhuhu o te Mātauranga. I meinga, kei roto i tēnei tūtohinga Te Tauāki o ngā Mahi me ngā Paetae e Wawatatia ana (TTMPW).

Nōtemea ko tēnei te rōpū whakahaere hōrapa, tū ai Te Poari Matua o te Kōhanga Reo hei kaitiaki mō te kaupapa o te kōhanga reo. Ko ngā whānau katoa o te kōhanga reo, e kī taurangi ana ka herea rātou e te tūtohinga ki Te Poari Matua, kia noho pono ki ngā tikanga ārahi e takoto ana i roto i *Te Korowai*.

Ko *Te Korowai* te "kākahu" mā reira e whakamahana te kaupapa o te kōhanga reo. Kei roto i tēnei tuhinga ngā tikanga, ngā whāinga roa me ngā whakatauāki nā ngā kaumātua i whakatau. Hōmaitia ai hoki e *Te Korowai* ētahi whakataunaki mō ngā whakaritenga pai, ā, e tūtohu ana hoki i ngā tāngata me ngā rauemi hei whai wāhitanga atu mā te whānau o te kōhanga.

E tika ana me rite tonu te tirotiro a te whānau ki *Te Korowai*, nōtemea mā konei te whānau e ārahi ki te whakatakoto whakaaro, te whakahaere me te whakamahi i te kōhanga reo. Kei te wātea katoa mai ngā tuhinga tautoko mō ngā whānau o te kōhanga i Te Poari Matua o te Kōhanga Reo.

E whā ngā tikanga ārahi a *Te Korowai:*

1. rumakina katoatia ai ngā mahi, ngā tikanga Māori me ngā āhuatanga Māori, ki roto i te reo Māori anake i ngā wā katoa;
2. kei a te whānau te tikanga, arā, ngā whakahaere, ngā whakanekeneke me ngā tikanga;
3. kia tika, kia pono;
4. te waioratanga me te oranga o ngā mokopuna me te whānau.

E whiriwhiria ana te pānga o ēnei tikanga whāinga e whā ki ngā wehewehenga matua o ngā TTMPW i roto i ngā wāhanga e whai ake nei.

Te Akoranga me te Whakatipuranga

He hononga o tēnei wāhanga o ngā TTMPW ki ngā tikanga whāinga tuatahi, tuatoru, me te tuawhā o *Te Korowai:*

- rumakina katoatia ai ngā mahi, ngā tikanga Māori me ngā āhuatanga Māori, ki roto i te reo Māori anake i ngā wā katoa;
- kia tika, kia pono (mō ngā paerewa o te reo Māori i roto i te akoranga me te whakatipuranga o te mokopuna me te whānau);
- te waioratanga me te oranga o ngā mokopuna me te whānau.

Ko te mea teitei rawa ki te kōhanga reo, ko te akoranga me te whakatipuranga o ngā mokopuna me te whānau, mō te mātua whakarite ka whakaoratia ake anō te reo. Mā te whakamahere me te whakatinana i ngā hui me ngā kura mō te whānau e taea ai tēnei. E tino whai tikanga ana te aro matawai me te aro mātai i ngā hua o ngā akoranga o ngā mokopuna me te whānau, kia mōhiotia ai e haere tonu ana te akoranga, ā, e whakapakaritia ana te katoa o te whānau.

[3] *Peka Matua* (te "pukapuka whero") me *Te Akoranga ko te Whānau te Papa* (te "pukapuka kikorangi").

Learning for Mokopuna

The foundation for learning programmes for mokopuna in kōhanga reo is *Te Whāriki*, the Ministry of Education's curriculum for early childhood education, published in 1996.[4] Part B of *Te Whāriki* defines learning outcomes for mokopuna and sets out the ways in which the principles and strands of the curriculum can be put into practice in the kōhanga. It is this Māori section of *Te Whāriki* that is most relevant to kōhanga reo.

Learning programmes for mokopuna adhere to the guiding principles of *Te Whāriki* and take into consideration Māori human development theory,[5] as symbolised by the poutama (the woven, stepped design on tukutuku panels). The programmes also draw on the belief that all things, both animate and inanimate, are interconnected, which leads to a deep respect for the life-force of the universe.

These cultural and spiritual dimensions of kōhanga reo programmes reflect Vygotsky's theories on children's learning within a social context.[6]

Learning for Whānau

Learning for the kōhanga reo whānau takes place through seminars, through sharing information, through informal discussions, and through courses that lead to qualifications. The kōhanga reo movement encourages whānau individuals to continuously upskill for the good of the whole whānau, the mokopuna, and the language.

From the expression "learning is lifelong", whānau understand that learning is continuous and strengthens and develops individual whānau members, who, in turn, contribute to the kōhanga whānau as a whole.

In whānau-based learning, individual members receive guided support from the whānau and offer guided support to the whānau. Seminars and hui are very important learning contexts for Māori, where collective sharing of information, debate, and discussion can occur. Individual kōhanga members are then responsible for sharing this information with those of the kōhanga whānau who could not attend.

Communication and Consultation

This division of the DOPs has links with principles one, two, and three of *Te Korowai*:

- total immersion in te reo Māori, tikanga Māori, and āhuatanga Māori;
- whānau decision making, management, and responsibility;
- accountability.

4 The development of *Te Whāriki* began in 1991, with Dr Tamati Reedy and Tilly Reedy representing Te Kohanga Reo National Trust on the advisory group. As members of that team, they consulted nationally with the kōhanga whānau. The final version of *Te Whāriki* was underpinned by a Māori cultural framework that laid the foundation for a uniquely New Zealand curriculum.

5 See A. Royal-Tangaere, *Learning Māori Together: Kōhanga Reo and Home* (Wellington: New Zealand Council of Educational Research, 1997).

6 L. Vygotsky, *Mind in Society: the Development of Higher Psychological Processes* (Cambridge, Massachusetts: Harvard University Press, 1978).

Ngā Akoranga mā ngā Mokopuna

Ko te tūapapa mō te hōtaka akoranga mō ngā mokopuna o roto i te kōhanga reo ko *Te Whāriki*, te marautanga a Te Tāhuhu o te Mātauranga mō te mātauranga kōhungahunga i whakaputaina i te tau 1996.[7] Ko te wāhanga B o *Te Whāriki* e tāutu ana i ngā putanga ako mō ngā mokopuna, ā, e whakatakoto ana hoki i ngā āhuatanga mā reira ngā tikanga whāinga me ngā whenu o te marautanga e taea ai te whakarite i roto i te kōhanga. Ko te wāhanga Māori o *Te Whāriki* te wāhi e tino hāngai ana ki te kōhanga reo.

E tino mau ana ngā hōtaka akoranga mō ngā mokopuna ki ngā tikanga whāinga ārahi a *Te Whāriki* me te whai whakaaro hoki ki te ariā whakatipuranga Māori,[8] e whakatauiratia rā e te poutama. Ka mau anō hoki rātou ki te whakapono, arā, ko ngā mea katoa, ahakoa whakahauora, ahakoa popoho rānei, he hononga kei waenganui i tētahi ki tētahi, e arataki atu ana ki te whakaū i te mauri o te ao nui mārama.

Mā ēnei ahu tikanga, ahu wairua hoki o ngā marautanga a te kōhanga, e whakaata mai ngā ariā a Vygotsky i runga i ngā akoranga a ngā tamariki i roto i te horopaki pāpori.[9]

Ngā Akoranga mā te Whānau

Taka ai ngā akoranga a te whānau o te kōhanga reo mā roto i te hui, te whakarato mōhiohio, te whakawhitiwhiti kōrero ōpaki me te whakauru atu ki ētahi kura mā reira rātou e ārahi ki ngā tohu mātauranga. Whakahauhautia ai ngā tāngata takitahi o te whānau kia rite tonu te whakapai ake i o rātou pūkenga hei painga mō te katoa o te whānau, ngā mokopuna me te reo.

E matatau ana te whānau, mai i te tauāki, "ka mau tonu te akoranga, ā, mate noa", he pūmau te haere a te akoranga, ā, mā konei e whakapakari, e whakatipu ake ngā tāngata takitahi o te whānau, ā, ka tahuri hoki rātou ki te āwhina i te katoa o te kōhanga.

I roto i te akoranga ko te papa ko te whānau, whiwhi ai ia tāngata takitahi o te whānau i te tautoko ārahi mai i te whānau, ā, ka whakahoki atu hoki he tautoko ārahi ki te whānau. He horopaki akoranga whai tikanga mō te Māori te hui, ā, i reira ka whakaratohia-ā-rōpū ngā mōhiohio, ngā whakawhitiwhiti kōrero me te matapaki hoki. Kei ngā tangata takitahi o te kōhanga te kawenga mō te whakarato i ēnei mōhiohio ki ērā o te whānau o te kōhanga kāore i tae mai.

Te Whakawhitiwhiti Kōrero me te Kōrerorero Whānui

He hononga tō tēnei wehenga o nga TTMPW ki ngā tikanga whāinga tuatahi, tuarua, tuatoru hoki o *Te Korowai:*

- rumakina katoatia ai ngā mahi, ngā tikanga Māori me ngā āhuatanga Māori, ki roto i te reo Māori anake i ngā wā katoa;
- kei te whānau te tikanga, ārā, ngā whakahaere, ngā whakanekeneke me ngā tikanga;
- kia tika, kia pono.

7 I whakatinanatia a *Te Whāriki* i te tau 1991, a ko Tākuta Tamati Reedy raua ko Tilly Reedy ngā māngai mo Te Poari Matua o te Kōhanga Reo i runga i te rōpū tohutohu. Notemea he mema rāua nō taua rōpū, ka kōrerorero whānui rāua ki ngā whānau kōhanga puta noa i te motu, ā, he mea hanga te marautanga whakamutunga i runga i tā rāua ānga huinga whakaaro me tā te Māori titiro.

8 Me titiro ki a A. Royal-Tangaere, *Learning Māori Together: Kōhanga Reo and Home* (Wellington: New Zealand Council of Educational Research, 1997).

9 L. Vygotsky, *Mind in Society: the Development of Higher Psychological Processes* (Cambridge, Massachusetts: Harvard University Press, 1978).

All whānau are responsible for ensuring that te reo Māori is the only language spoken in kōhanga reo and that it is of a high standard.

Whānau individuals are responsible for including one another in managing and operating their kōhanga reo. This involves listening to and talking with one another so that wise decisions are made for the benefit of the mokopuna and themselves.

Te Kōhanga Reo National Trust and kōhanga reo whānau are responsible for communicating clearly and consulting with each other.

Operation and Administration

This division of the DOPs has links with principles two, three, and four of *Te Korowai*:

- whānau decision making, management, and responsibility;
- accountability;
- the health and well-being of the mokopuna and the whānau.

The operation and administration of each kōhanga reo is the responsibility of the whole whānau under the stewardship of Te Kōhanga Reo National Trust Board. The Trust Board and the kōhanga reo whānau administer the kaupapa to ensure the safety and well-being of the mokopuna and the whānau and to ensure the survival of te reo Māori.

The kōhanga reo whānau members are responsible for upskilling themselves so that they can make good decisions in operating and managing the kōhanga reo under the kaupapa. Te Kōhanga Reo National Trust Board acts as the guardian to ensure that this occurs.

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Kei a te katoa o te whānau te kawenga mō te whakau ko te reo Māori anake te reo e kōrerotia ana i roto i te kōhanga reo, ā, kua eke taua reo ki ngā paerewa tiketike.

Kei a ia tangata takitahi te kawenga mō te whakauru atu tētahi i tetahi ki roto i te whakahaerenga me te mahinga o tō rātou kōhanga reo. Whai pānga atu ai tenei ki te whakarongo me te kōrero tētahi ki tētahi kia meatia ai he whakataunga mātau hei painga mō ngā mokopuna me rātou anō hoki.

Kei a Te Poari Matua o te Kōhanga Reo te kawenga mō te āta whakawhitiwhiti whakaaro mārama me te uiui tētahi ki tētahi.

Te Mahinga me te Whakahaerenga

He hononga tō tēnei wehenga o nga TTMPW ki ngā tikanga whainga tuarua, tuatoru, tuawhā hoki o *Te Korowai:*

- kei te whānau te tikanga, arā, ngā whakahaere, ngā whakanekeneke me ngā tikanga;
- kia tika, kia pono;
- te waioratanga me te oranga o ngā mokopuna me te whānau.

Kei a te katoa o te whānau o ia kōhanga reo te kawenga mō te mahinga me te whakahaerenga o taua kōhanga i raro i te mana whakahaere o Te Poari Matua o te Kōhanga Reo. Ko Te Poari rāua ko te whānau o te kōhanga reo ki te whakahaere tika i te kaupapa kia whakaritea ai te waiora me te oranga o ngā mokopuna, te whānau me te oranga tonu o te reo Māori.

Kei ngā mema o te whānau o te kōhanga te kawenga mō te whakapai ake i o rātou pukenga kia taea ai te mahi he whakataunga mātua mō te mahinga me te whakahaerenga o te kōhanga reo i raro i te kaupapa. Noho ai Te Poari Matua o te Kōhanga Reo hei kaitiaki kia whakaritea ai ka tutuki tēnei.

Guiding Principles — Ngā Kaupapa Ārahi

The revised DOPs are prefaced by two guiding principles, which reflect the fundamental values, beliefs, ethics, and ideals of early childhood education in Aotearoa/New Zealand.

The first principle concerns the role of management and educators. The second describes the aspirations for children in early childhood education that are realised through the curriculum.

1. Management and educators of chartered early childhood services, in partnership with parents/guardians and whānau, will promote and extend the learning and development of each child attending or receiving the service, through the provision of quality early childhood education and care.

2. Educators will develop and implement curriculum which assists all children to grow up as competent and confident learners and communicators, healthy in mind, body and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society.

These principles provide a sound foundation for management and educators and assist them to work together to:

- develop their knowledge and understanding of early childhood education;
- monitor and assess the role of their service and the effectiveness of its operations;
- evaluate the contribution they make to children's learning and development.

Incorporating the guiding principles within management practices and the learning environment of an early childhood service is a dynamic process. It requires ongoing discussions about the guiding principles and how they work in practice in an early childhood setting. The principles are at the heart of services' decision making and assist them to meet the requirements of the DOPs in relation to:

- children's learning and development;
- consultation and communication between management and educators and with parents/whānau and the local community;
- the operation and management of the service.

1. Management and educators of chartered early childhood services, in partnership with parents/guardians and whānau, will promote and extend the learning and development of each child attending or receiving the service, through the provision of quality early childhood education and care.

Management and educators work together:

- *in partnership with parents, guardians, and whānau*

  by acknowledging parents as first educators and by working collaboratively to develop shared goals and expectations;

- *to promote and extend each child's learning and development*

  by planning and providing learning opportunities and experiences appropriate for each child;

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- *through the provision of quality early childhood education and care*

  by drawing on up-to-date understandings and approaches to early childhood education.

The word "quality" means different things to different people. The suggestions and examples in this document serve as indicators that will help services improve the quality of the education and care they offer.

2. Educators will develop and implement curriculum which assists all children to grow up as competent and confident learners and communicators, healthy in mind, body and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society.

The second guiding principle describes aspirations for children that are realised through a service's curriculum. Management's role is to support educators through the decisions it makes and the policies and procedures it develops. Educators are then empowered to develop a curriculum that will assist the children attending their service to be:

- *competent and confident learners*

  by providing an environment for children where their play is valued as leading to meaningful learning and where they gain confidence in and control of their bodies, learn strategies for active exploration, thinking, and reasoning, and develop working theories for making sense of the natural, social, physical, and material worlds;

- *competent and confident communicators*

  by providing an environment for children where they develop verbal and non-verbal communication skills, experience the stories and symbols of their own and other cultures, and discover and develop different ways to be creative and expressive;

- *healthy in mind, body, and spirit*

  by providing an environment for children where their health is promoted, their emotional well-being is nurtured, and they are kept safe from harm;

- *secure in their sense of belonging*

  by providing an environment for children and their families where connecting links with the family and the wider world are affirmed and extended and where children know that they have a place, feel comfortable with routines, customs, and regular events, and know the limits and boundaries of acceptable behaviour;

- *and secure in the knowledge that they make a valued contribution to society*

  by providing an environment for children where there are equitable opportunities for learning and where they are affirmed as individuals and encouraged to learn with and alongside others.

Recommended Reading — Ngā Pukapuka Āwhina

Arthur, L., B. Beecher, S. Dockett, S. Farmer, and E. Death. *Programming and Planning in Early Childhood Settings*. Sydney: Harcourt Brace, 1996

Meade, A. *Education to Be More: Report of the Early Childhood Care and Education Working Group*. Wellington: Department of Education, 1988.

Ministry of Education. *Te Whāriki: He Whāriki Mātauranga mo ngā Mokopuna o Aotearoa/Early Childhood Curriculum*. Wellington: Learning Media, 1996.

New Zealand Educational Institute. *Early Childhood Education Code of Ethics for Aotearoa/New Zealand*. Wellington: NZEI, 1995.

Queensland School Curriculum Council. *Preschool Curriculum Guidelines*. Brisbane: Queensland School Curriculum Council, 1998.

UNICEF. *The United Nations Convention on the Rights of the Child*. Wellington: Office of the Commissioner for Children, 1992.

Journals and Newsletters — Ngā Pūrongo me ngā Pānui

Australian Journal of Early Childhood. Watson, ACT: Australian Early Childhood Association, 1984—.

Childrenz Issues. Dunedin: University of Otago Press, 1997—.

Early Education. Palmerston North: Massey University College of Education, 1993—.

Every Child: The Magazine of the Australian Early Childhood Association. Watson, ACT: Australian Early Childhood Association, 1994—.

Pānui. Wellington: Early Child Development Unit, 1989—.

Pitopito Kōrero: Talking with All Who Work in Early Childhood in Aotearoa/New Zealand. Wellington: Ministry of Education, 1992—.

Playcentre Journal. Auckland: New Zealand Playcentre Federation, 1966—.

Young Children. Washington DC: National Association for the Education of Young Children, 1964—.

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Learning and Development
Te Akoranga me te Whakatipuranga

1. Educators should enhance children's learning and development through:

(a) relationships and interactions which are responsive, reciprocal, positive and encouraging;

(b) extending children's thinking and actions through sensitive and informed guidance, interventions and support;

(c) respecting children's preferences and involving children in decisions about their participation in activities;

(d) planning and evaluating the physical environment and providing resources to support the needs of each child and to facilitate quality curriculum and interactions;

(e) modelling non-discriminatory behaviour and promoting this with children;

(f) implementing strategies to include all children.

Management can assist educators to enhance children's learning and development by:

- working with educators to ensure that suitable human and physical resources are provided;
- providing a warm, safe, challenging, and culturally appropriate environment;
- ensuring that the group size is conducive to young children's learning and development needs;
- ensuring that the educator-child ratio allows each child to have regular, ongoing contact and conversations with educators;
- helping educators plan their days to allow them to observe and record children's significant learning events.

1. Educators should enhance children's learning and development through:

(a) relationships and interactions which are responsive, reciprocal, positive and encouraging;

Through their interactions with children, educators have a key role in extending children's learning and development. They create opportunities for children to expand their thinking and learning within the context of friendly, nurturing relationships.

Responsive relationships and interactions may involve:

- "tuning in" to children's thinking;
- active listening;
- responding sensitively to children's feelings, interests, abilities, and cultural backgrounds;
- using language that assists children's understanding;
- child-initiated interactions.

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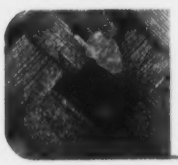
Reciprocal relationships and interactions:

- emphasise the two-way nature of interactions, a balance of power, and shared control;
- reflect shared understandings developed from children's interests;
- involve adults and children working together as partners in learning;
- engender respect between children and between children and educators.

Positive and encouraging relationships and interactions may involve:

- using language that empowers children;
- emphasising what to do, rather than what not to do, in explanations and instructions;
- recognising the importance of participating and persevering in the process of learning.

Bicultural Approaches — Ētahi Ara Tikanga Rua



Educators can adopt a whānau structure and dynamics to develop close relationships with the children in their service. This requires them to understand how whānau values affect behaviour and influence the ability of children and adults to engage in meaningful, purposeful relationships.

Scenarios — Ētahi Take

Sina is playing with the blocks. She gains the attention of an educator, Heather, while taking out some blocks. Heather comes over to Sina and kneels beside her. She watches Sina and chats to her about what she is doing and what she intends to do. Together they discuss possibilities for achieving Sina's idea. Sina gives directions, and they build together. Heather is relaxed when the construction changes and takes on a new form as Sina responds to the shape, the materials, new ideas, and what does and does not work.

To help settle children into the service, educators ask for information about each child's interests, favourite stories and toys, likes, and dislikes.

In a discussion, a Māori child talks about kapa haka. The educator encourages and supports him to tell his story through active listening.

Signposts — Ētahi Tohu

- Responsive and reciprocal long-term relationships are formed between children and educators because of low staff turnover.
- Stable, ongoing relationships are formed between under-three-year-olds and educators because of rostering that ensures that infants and toddlers are cared for by the same staff.

Reflective Questions — He Pātai hei Whakaaro iho

How does our service support and organise staff to ensure that children experience stable and predictable relationships with educators?

Recommended Reading — Ngā Pukapuka Āwhina

Fleer, M. *Staff-Child Interactions.* Watson, ACT: Australian Early Childhood Association Inc., 1995.

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1. Educators should enhance children's learning and development through:

(b) extending children's thinking and actions through sensitive and informed guidance, interventions and support;

Thinking is central to all action. Language is a tool of thinking. Children's thinking and language develop as they interact with others and their environment. Educators play a key role in extending children's thinking through sensitive and informed guidance, interventions, and support. This may involve:

- watching and listening to children to follow their lead and gauge when to become involved;
- talking with children, using a range of techniques and strategies, such as the "teachable/irretrievable moment", scaffolding, mediation, and modelling;
- engaging in conversations with children about people, places, events, and things that are meaningful to them;
- providing challenging play experiences to encourage problem solving, reasoning, planning, predicting, creativity, and curiosity;
- providing opportunities for children to continue with projects from one day to the next;
- promoting experiences that will extend children's understanding of concepts and processes in such areas as mathematics, technology, the arts, and science;
- planning and providing opportunities for children to develop understandings and emergent skills in reading, mathematics, music, and language;
- encouraging children to use resources in a variety of ways;
- using a broad general knowledge to answer questions and extend children's diverse interests;
- collaborating with children to find information and facilitate shared discoveries;
- assisting children to develop their understanding of the cultures of all children and families using the service (for example, gagana Samoa);
- providing opportunities to learn and use te reo and tikanga Māori.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Educators can extend children's thinking and introduce other world views by integrating tikanga Māori into the curriculum. They can use te reo Māori, where appropriate, and gain an understanding of Māori pedagogy in order to facilitate young children's learning.

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Scenarios

Ētahi Take

While playing in the sandpit, Miriam mentions the unveiling she went to during the weekend. An educator replies that he has never been to an unveiling and asks Miriam if she would like to tell the children and himself more about it. The educator takes an active interest in what Miriam says and provides words as appropriate. The other children listen with interest, and one child says his "poppa" died also. Later, the educator selects a suitable illustrated book for young children on death and dying and reads it to Miriam and her friends.

In a small group of five children, an educator discusses what each child would like to do in the next hour. The educator puts each child's "plan" alongside their name with either words or hand-drawn pictures. Later, the educator talks with each child about their experiences over the last hour. If the child has been involved in learning experiences quite different from their original intentions, this is accepted and recorded under the original intentions. The educator keeps the record and assesses it over time to see if there is any pattern of play-interests and whether, over time, each child links intentions with actions.

During a walk around the neighbourhood, an educator involves children in a game of recognising numbers on letter boxes. Children are encouraged to spot familiar numbers that they can read and to ask for help with new numbers. Some of the numbers are made of interesting materials, such as brass, chrome, plastic, or pottery. The educator invites children to touch the numbers and to trace around them with their fingers.

A child plants a dry stick in the sandpit, carefully waters it, and then tells an educator what he has done. Through discussion, the educator establishes that the child genuinely intends the stick to grow. The educator talks about how they might recognise sticks that will grow and ones that will not. They move off together to look for a more suitable stick or cutting and a place to plant it.

Signposts

Ētahi Tohu

- Educators use a range of conversation skills to encourage children to talk and think about relationships and the consequences of different responses to a given situation or problem.

- Educators participate in children's play on the basis that children learn more when they themselves set the challenges. The educators chat, probe, and encourage problem solving and alternative thinking, enabling children to make decisions and control the play.
- Children concentrate and persevere in their learning and seek help from an adult or another child when needed.
- Children are eager to explore new opportunities to learn and can initiate ideas and solve simple, practical problems.
- Children use a growing vocabulary with increasing fluency to express their ideas and thoughts and convey meaning to listeners.

Reflective Questions — He Pātai hei Whakaaro iho

What are the advantages and disadvantages to children if educators intervene and provide guidance and support during play?

How do we determine when to intervene and guide children at play, and what support will extend their thinking and actions?

How can we strike a balance between free play and providing sensitive and informed guidance, intervention, and support for children at play?

How do we help children understand the relationship between concepts in mathematics, science, and technology and their own observations and experiences?

How long do our conversations with children last? On average, how many responses do they get before we move away? How can we extend our conversations with children?

Recommended Reading — Ngā Pukapuka Āwhina

Berk, L. E. and A. Winsler. *Scaffolding Children's Learning: Vygotsky and Early Childhood Education.* Washington DC: National Association for the Education of Young Children, 1995.

Meade, A. and P. Cubey. *Thinking Children: Learning About Schemas.* Wellington: NZCER and Victoria University of Wellington, 1995.

Nutbrown, C. *Threads of Thinking, Young Children's Learning and the Role of Early Education* London: Paul Chapman Publishing, 1994.

1. Educators should enhance children's learning and development through:

(c) respecting children's preferences and involving children in decisions about their participation in activities;

Choice and decision making contribute to children's development as independent learners. Supportive, responsible educators guide children to make choices within a planned environment,[10] acknowledging that children are active participants in their own learning.[11]

To achieve this, educators may provide opportunities for children to:

- observe and discuss decision making with adults;
- practise decision making with both adults and children;

- participate in decisions that affect them;
- become involved in learning experiences that offer choice, both indoors and outdoors;
- choose their own challenges and learning opportunities;
- choose from a range of resources and equipment;
- understand that adults will respect their choices and accept them wherever possible.

[10] A planned environment takes into account the interests, lifestyles, and cultural heritages of the children attending the service. Educators ensure that, for each child, there is some feature in the service environment that is recognisable and familiar.

[11] Article 12 of *The United Nations Convention on the Rights of the Child* states: "Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child."

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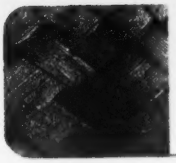
Bicultural Approaches — Ētahi Ara Tikanga Rua



Educators may need to identify appropriate strategies and procedures to support children who are reluctant to participate in group activities. They may consider the approach of Māori, who recognise that, at times, it may not be appropriate to try to include children whose behaviour indicates whakamā (shyness).

Scenarios — Ētahi Take

An infant likes to play with a rattle that has a spinning centre. Educators ensure that she can reach this toy and choose it herself from among a group of objects.

Two educators suggest taking a small group of children for a walk to post a letter and feed the ducks. Jerry enthusiastically asks to go until he finds out that he must wear a sunhat. At this point, he refuses. An educator says, "Jerry, if you want to come with me to post the letter and feed the ducks, you must wear a hat because the sun can burn your face, and that can hurt you. If you don't want to wear a hat, you can stay here and play with your friends." Jerry hesitates, thinks, and then says, "I want to come with you. I will wear a hat."

Signposts — Ētahi Tohu

- Educators help children to become aware of how and why they think so that they come to understand how they make choices and the consequences of their decisions.
- Educators plan and provide a wide range of learning experiences from which children can choose familiar activities or try new challenges.
- Educators work alongside children to encourage within each child an awareness and understanding of time, the future, anticipation, consequences, sequences, relationships, and thinking ahead.
- Educators understand and respect some children's need to watch and observe before they join in.
- Educators help children to make decisions by giving them the information they need to make informed choices and decisions.
- Educators demonstrate in practice that they regard each child as competent.

Reflective Questions — He Pātai hei Whakaaro iho

When do children at our service have an opportunity to observe adults discussing and making decisions?

How do we model decision making to the children at our service?

How does our service involve children in decisions about changes to routines and experiences?

How does our service provide children with opportunities to make choices?

How does our service identify barriers to children making choices?

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How does children's use of language at our service show that they understand decision making and the effects of the choices they make?

Recommended Reading — Ngā Pukapuka Āwhina

Katz, L. and S. Chard. *Engaging Children's Minds: The Project Approach.* New Jersey: Ablex Publishing Corporation, 1989.

1. Educators should enhance children's learning and development through:

(d) planning and evaluating the physical environment and providing resources to support the needs of each child and to facilitate quality curriculum and interactions;

The physical environment, both indoors and outdoors, contributes to children's learning. It does so most effectively when it provides opportunities for interaction.

Educators can create an environment that extends children's learning and development by:

- planning the environment in response to children's interests, abilities, and dispositions;
- linking the child's environment at the service with their environment at home;
- using the natural environment of the local community – its bush, beach, and parks;
- planning the environment at the service so that children can link their play in creative ways;
- providing children with a range of safe opportunities for play that include challenge, choice, risk taking, and decision making;
- facilitating children's active exploration and manipulation of their environment;
- ensuring that all children are able to utilise their environment;
- enabling children to feel confident and gain mastery within their environment;
- providing opportunities for both individual and social play.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Educators can ensure that their programmes include a Māori focus and that the service's environment contains appropriate and relevant Māori symbols and imagery.

Scenarios — Ētahi Take

As part of an internal review, educators evaluate the physical environment and decide that it does not give children enough opportunities to extend their learning through challenge and exploration. They agree that the outside area is too static and that resources inside do not encourage increasing complexity in play or social interaction. The educators develop a management plan to improve the environment over time so that there will be optimum opportunities for children's interaction and learning.

Signposts — Ētahi Tohu

- Children can choose from a range of resources and move freely between play areas.
- Educators are involved and working at the children's level outside as well as inside.
- There are plenty of mobile pieces of equipment outside that children can shift around and use imaginatively.
- Children spontaneously group and play, and join and leave groups, without disrupting the ongoing play.
- All children are purposeful in their activity, and no children are wandering around aimlessly.
- Books, pictures, posters, mirrors, and shelving are positioned at the child's level and are also used by adults.

Reflective Questions — He Pātai hei Whakaaro iho

How does our service ensure that children have free access to both indoor and outdoor play areas for most of the day?

To what extent are children allowed to move equipment and resources to extend their play and learning?

Do any practices in our service limit children's use of equipment and resources? What is the rationale behind these practices?

If we redesigned the outdoor area at our service, what process would we use, and who would we consult?

Recommended Reading — Ngā Pukapuka Āwhina

Harms, T., D. Cryer, and R. Clifford. *Infant/Toddler Environment Rating Scale*. New York: Teachers' College, Colombia University, 1990.

Rivkin, M. *The Great Outdoors: Restoring Children's Right to Play Outside*. Washington DC: National Association for the Education of Young Children, 1995.

1. Educators should enhance children's learning and development through:

(e) modelling non-discriminatory behaviour and promoting this with children;

Discriminatory behaviour creates barriers that disadvantage people or exclude them from important experiences. Groups and individuals may be discriminated against for a variety of reasons, including gender, ethnicity, disability, age, and socio-economic background.

Educators play a key role in demonstrating to children ways of behaving that do not discriminate against others and in encouraging children to value and respect diversity and individual differences.

Educators can model and promote non-discriminatory behaviour by:

- demonstrating that they value and respect diversity and individual differences;

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- identifying and addressing factors that may lead to discrimination;
- discussing how discriminatory attitudes and practices become barriers to learning and participation;
- developing strategies to counter discrimination by and among children;
- challenging discriminatory behaviour in adults and children;
- guiding children in the use of non-discriminatory language;
- praising and reinforcing non-discriminatory behaviour among children;
- ensuring that their own behaviour does not discriminate.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Educators can model and promote non-discriminatory behaviour by using te reo Māori, where appropriate, and by showing respect for Māori protocol in learning experiences and service practices.

Scenarios — Ētahi Take

Tim thinks that he is not allowed to play with Mele because she doesn't speak English. Educators explain to Tim and the other children that Mele needs friends, as we all do, and that Mele will learn English if the children speak English to her and include her in their play. The educators invite a parent with a baby to the service and explain to the children how the infant learns to talk. The children watch how the baby responds to his parent and gain an understanding of how they can help Mele learn English.

Dyalan is a child from a refugee family and has experienced war all his life. His behaviour is hostile and aggressive, and educators are having trouble establishing a trusting relationship with him. At a staff meeting, educators discuss how they will work with Dyalan. They find out who they can seek help from to understand his situation and decide on a consistent strategy for relating to him. The educators also discuss the example they will set in responding to Dyalan and how they will explain his behaviour to the other children.

A service invites parents from other cultures to observe the service and recommend changes that would make it more welcoming for all children and their families.

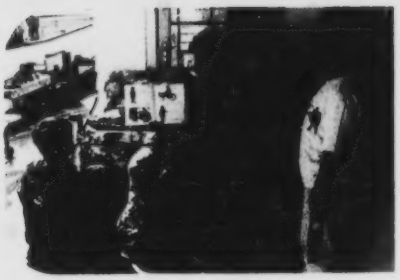
Signposts — Ētahi Tohu

- Puzzles, books, and posters reflect ethnic diversity and a balance of genders.
- The wall decorations, the posters and artifacts, and the arrangement of the service environment reflect the cultures of the families using the service.

Reflective Questions — He Pātai hei Whakaaro iho

What strategies do we use in our service to challenge discriminatory behaviour by children, educators, parents, or management?

What are the beliefs and values of educators and management at our service? What are their biases? How do we monitor our own practice to ensure that we do not discriminate?



How does our service ensure that it practises what is described in the charter and the statement of philosophy?

What professional development is available to help educators and management in our service identify and implement non-discriminatory practices?

Does our service provide an anti-bias curriculum? How do we evaluate how effective our curriculum is in this regard?

Recommended Reading — Ngā Pukapuka Āwhina

Creaser, B. and E. Dau. *The Anti-Bias Approach in Early Childhood*. Australia: Harper Educational, 1995.

Derman-Sparks, L. and ABC Taskforce. *Anti-Bias Curriculum: Tools for Empowering Young Children*. Washington DC: National Association for the Education of Young Children, 1989.

Stonehouse, A. *Opening the Doors: Child Care in a Multicultural Society*. Watson, ACT: Australian Early Childhood Association Inc., 1991.

1. Educators should enhance children's learning and development through:

(f) implementing strategies to include all children.

Educators must provide opportunities for learning irrespective of children's age, ability, gender, ethnicity, culture, or home circumstances.

Educators can include all children by:

- monitoring learning experiences to ensure that they do not exclude individual children;
- developing teaching strategies that cater for children's different abilities, ways of learning, interests, and family circumstances;
- encouraging children to interact and to learn from each other;
- ensuring that the physical environment at the service enables all children to feel confident;
- identifying barriers to children's participation and taking action to remove them;
- observing children's interactions and ensuring that all children are included;
- recognising that a child's first language is a valuable tool for learning;
- valuing the cultures of all children.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Educators may consider the cultural heritage of Māori and provide opportunities for the children in their service to choose learning experiences that reflect this culture.

Scenarios — Ētahi Take

Some children are doing forward rolls on a mat under the supervision of an educator. Jenni cannot do a forward roll. The educator kneels beside Jenni and uses another child's forward roll to quietly explain the process to Jenni. With the educator's skilled guidance and encouragement along with the time to practise when she wants to, Jenni achieves a forward roll on her own by the end of the morning.

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Educators meet with Maryanne and her parents, who are new to the area. Maryanne's parents talk about the education support worker who worked with Maryanne in the service she previously attended. They ask the service to consider the same type of support in order to implement the individual development plan used for Maryanne. Educators decide that they will observe Maryanne during her first two weeks with the service to gauge what extra assistance they might require to include her programme in the curriculum. After a week, educators report back to Maryanne's parents that she is settling in well and that they can focus on her individual needs without extra assistance. They set a date with the parents to review this decision.

New parents visit a service without an appointment, bringing their son Tommy, who has moderate, special physical needs. Educators welcome them, encourage the family to stay, and give a clear picture of what the service offers. Later, parents, educators, and specialist services meet to discuss Tommy's special needs, how the service can ensure that he is able to participate fully, and what process they can use to identify a suitable education support worker.

Signposts — Ētahi Tohu

- The children in a service come from a wide variety of cultures and family structures.
- Educators ensure that their language and references to family/whānau include all the children in the service.

Reflective Questions — He Pātai hei Whakaaro iho

How does our service ensure that its practices are culturally appropriate?

How does our service's programme provide for children with unusual interests or abilities?

How does our service encourage autonomy for all children?

How would our service respond if we found that the curriculum conflicted with rules and values at home for some children?

How does our service deal with parents' requests to exclude children from cultural occasions, such as karakia, birthdays, and Christmas/Easter celebrations?

What opportunities do we provide for children with disabilities?

How does our service ensure that barriers to children's learning are considered during internal reviews?

How do the policies of our service support enrolling children with special needs?

Recommended Reading — Ngā Pukapuka Āwhina

Levin, D. *Teaching Children in Violent Times: Building a Peaceful Classroom.* Massachusetts: Educators for Social Responsibility, 1994.

2. Educators should demonstrate understanding of current theory and principles of learning and development and the different characteristics of infants, toddlers and young children.

A range of theories in learning and development support and influence early childhood education. As a result of critical reflection and research, these theories are constantly being revised and developed. Some are discarded, some have new understandings incorporated, and the knowledge base is extended. Using this knowledge base, trained and experienced educators develop their understanding of the different characteristics of infants, toddlers, and young children.

Educators can develop and demonstrate their knowledge of current theory by:

- reading, joining in professional discussion, and taking part in professional development;
- identifying and studying theories that underpin their practice;
- critically reflecting on practice in the light of contemporary theories;
- regularly discussing practice in terms of current theory and research;
- sharing understandings during staff meetings;
- attending relevant conferences and workshops whenever possible;
- planning flexible programmes that take into account the different abilities, dispositions, and characteristics of infants, toddlers, and young children;
- interacting with children in ways that acknowledge their differences and individual characteristics.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Educators can incorporate Māori understandings of human development and learning by:

- encouraging direct contact between children of all age groups to foster the development of tuakana taina relationships (older children taking some responsibility for younger children);
- scaffolding meaning around te reo Māori and tikanga Māori using gestures, body movement, intonation, materials, pictures, and rituals.

Scenarios — Ētahi Take

Parents and whānau want to know why educators at their service work with children through play and what evidence there is that children learn through play. The educators plan an early evening meeting for parents and whānau about the educational philosophy of the service. They arrange for a local bookshop to display books on children's play and how children learn. The meeting begins with a brief introduction and a video and then breaks into small groups for discussion, allowing parents and educators to discuss their beliefs, knowledge, and understandings. As a result of the meeting, the service develops a process for reviewing their statement of philosophy that includes full consultation with parents and whānau.

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Management arranges a welcoming and induction procedure for parents and whānau when their child begins at the service. When Henare begins attending, educators are able to spend time with his whānau and discuss what his whānau can expect from the service, how the service will work with Henare, and why the service works the way it does. Educators ensure that whānau members have plenty of opportunities to ask questions.

Management and educators agree that their service will encourage all newly enrolled children to have a settling-in time. Parents are advised of the benefits for their child if, whenever possible, a parent stays with the child until he or she is settled.

Children in a service are brought together as a whole group twice each morning. Reflecting on current theory, educators review and change this practice. They decide to work more often in small groups and to give children more time for sustained, uninterrupted experiences.

Signposts — Ētahi Tohu

- Infants have a large, safe space with suitable equipment, a mirror at their level, and plenty of room for them to move around and explore. Educators and helpers talk to infants and provide comfort and reassurance.
- Educators encourage children to observe and to talk about what they have observed and why things happened.

Reflective Questions — He Pātai hei Whakaaro iho

How would we explain the practices of our service in terms of current theory?

How do the routines in our service reflect current understandings of child development? For example, how have we responded to the idea that toddlers need small snacks often?

A baby stretches to take hold of a mobile hanging within reach. After several attempts, she grasps the hanging object. How would we describe to a parent the processes involved for the baby and what she might be learning from this event?

How does management in our service ensure that educators undertake professional development to keep up to date with current theory?

Recommended Reading — Ngā Pukapuka Āwhina

Bredekamp, S. and C. Copple, eds. *Developmentally Appropriate Practice in Early Childhood Programs*. Rev. ed. Washington DC: National Association for the Education of Young Children, 1997.

Edwards, C., L. Gandini, and G. Forman, eds. *The Hundred Languages of Children – The Reggio Approach to Early Childhood Education*. New Jersey: Ablex Publishing Corporation, 1993.

Gardner, H. *Multiple Intelligences: The Theory in Practice*. New York, Basic Books, 1992.

Katz, L. *Talks with Teachers of Young Children: A Collection*. New Jersey: Ablex Publishing Corporation, 1995.

Shore, R. *Rethinking the Brain: New Insights into Early Development*. New York: Families and Work Institute, 1997.

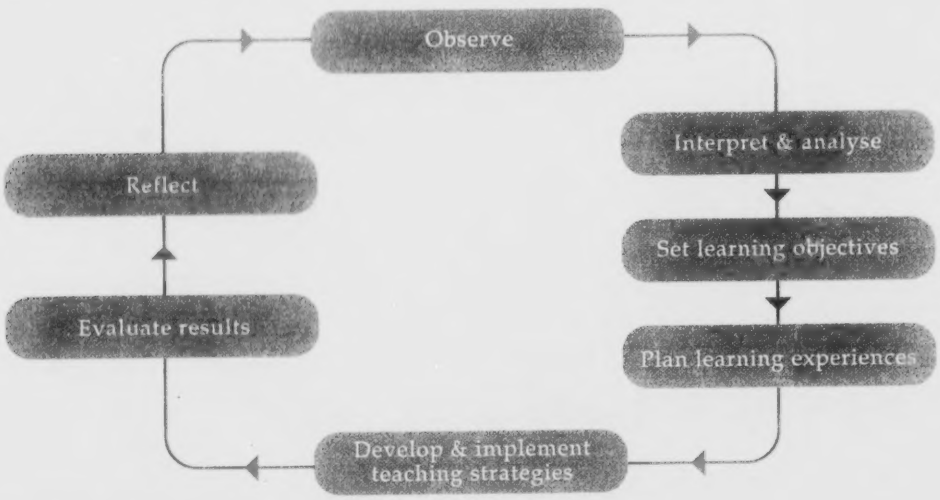
Smith, A. B. *Understanding Children's Development*. 4th ed. Wellington: Bridget Williams Books, 1998 (to be published in October).

Wylie, C. *Five Years Old and Competent*. Wellington: New Zealand Council for Educational Research, 1996.

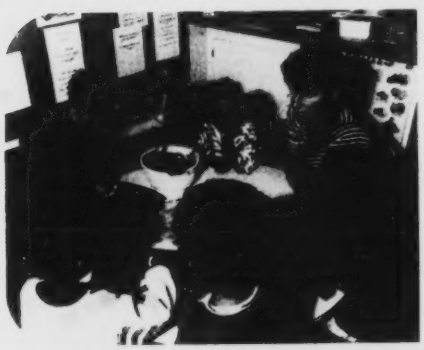
3. Educators should demonstrate knowledge and understanding of the learning and development of each child, identify learning goals for individual children, and use this information as a basis for planning, evaluating and improving curriculum programmes.

Children's learning and development are the starting points for planning the curriculum, which is founded on educators' understanding of current theory and on their understanding of each child's knowledge, skills, interests, disposition, and cultural background.

Drawing on these understandings, educators generally follow the cycle shown below to ensure that the curriculum facilitates the learning and development of children in their care.



In following this cycle, educators:



- **observe**, and gather information about, children's actions, thinking, schemata, and learning, using a range of methods, including written observations, conversations with children, discussions with family or whānau, video and audio recordings, photographs, and selected examples of children's work;
- **interpret and analyse** the information gathered;
- **set learning objectives** for individual children and groups of children, based on the results of observation and analysis;
- **plan learning experiences** that will enable children to meet these objectives;
- **develop and implement teaching strategies** to provide the learning experiences;
- **evaluate results** by assessing children's learning and development in relation to learning objectives;
- **reflect** on the whole process.

Often this process occurs automatically and is not formally notated. In practice, its individual steps may not be distinct, and different stages often coincide. Nevertheless, it is an integral part of the interactive learning experiences, opportunities for play, and daily routines that constitute a service's curriculum.

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Evaluation and assessment are critical components of the above cycle. They are ongoing processes that enhance children's learning and lead to continual improvement of the curriculum.

Educators can evaluate and improve the curriculum by:

- using a wide range of methods to gather information about children's learning and development and the curriculum;
- reflecting on the curriculum from theoretical perspectives;
- reflecting on their own curriculum knowledge, skills, and beliefs;
- ensuring that curriculum goals and assessment practices are consistent with their service's charter and statement of philosophy;
- consulting with parents/whānau, management, and children;
- ensuring that the curriculum is culturally appropriate for each child;
- identifying what works well, what act as barriers to children's learning, and what changes are needed;
- reporting regularly to management on educational outcomes and seeking management's active support;
- making appropriate changes and monitoring their effectiveness.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Educators can develop learning goals that acknowledge children's heritages and support their understanding of their cultural identity. In doing so, they may draw on Māori understandings of children as individuals within their whānau, hapū, and iwi.

Scenarios — Ētahi Take

Educators implement a negotiated curriculum in which they seek to explore children's understandings. A child brings a toy windmill to the service. Children are intrigued and take the windmill outside, where it begins to turn in the wind. Educators encourage children to talk about what is making the windmill turn. This leads a group of children to investigate the wind and what it can do.

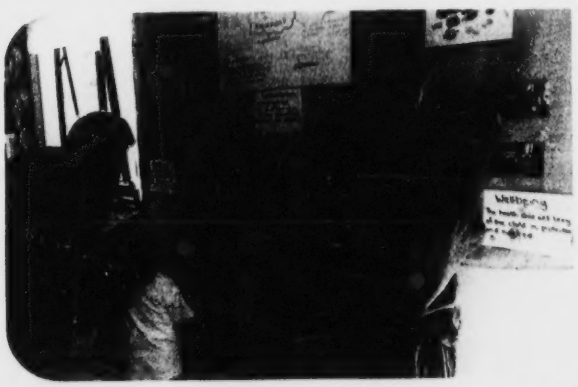
A child is having difficulty with a puzzle. An educator sits beside the child and talks about the puzzle, quietly placing pieces in positions that assist the child to relate individual pieces to the whole puzzle. The educator guides the child's actions with verbal suggestions about where different pieces might fit. By the time the puzzle is nearly complete, the child is using statements to describe the pieces and where they may go, such as, "This one has a straight side so it can go around the edge."

Educators are aware that Charlie is very involved in moving things from place to place. After careful, ongoing observation and discussions with Charlie's family, they resolve to support him in this schema. When Charlie is observed shifting some bark, educators allow him to move the bark from place to place, filling in hollows and shifting heaps that have gathered in corners. Instead of stopping Charlie from doing something that is usually discouraged, they support his needs and extend his learning experience.

Signposts — Ētahi Tohu

- Observations of children are meaningful, linked to theory, and used to improve practice.
- Educators evaluate how well learning objectives for children are met in the curriculum. Consequently, they develop and record plans to improve the curriculum and implement and monitor them.
- Management recognises the importance of educators having time and space to record each child's significant learning achievements and arranges the day's programme to allow time for ongoing record keeping.
- Educators work collaboratively with specialist services to implement individual development plans for children with special education needs.[12]

Reflective Questions — He Pātai hei Whakaaro iho



How useful is the information we gather about children? How does it help us understand the way that each child thinks and learns? Is there a more effective way to gain this understanding?

How do we set learning objectives for individual children within our curriculum?

How can we ensure that children will continue to build on their knowledge and understanding of themselves and their world within our curriculum?

How can we access knowledge that will assist us to work more effectively with Māori children?

How does our understanding of the cultural heritage of Māori children influence our curriculum?

How effective is our knowledge base on working with children and families for whom English is a second language?

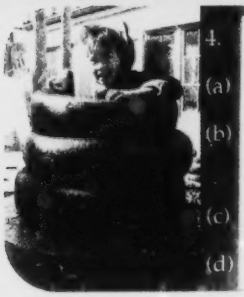
What professional support is available to help us assist children in second-language learning?

Recommended Reading — Ngā Pukapuka Āwhina

Blenkin, G. and A. V. Kelly. *Early Childhood Education: A Developmental Curriculum*. 2nd ed. London: Paul Chapman Publishing, 1996.

Phillips, D. *Starting Points for Successful Development: The Role of Early Childhood Services*. Keynote address, AECA Conference, Perth, 1994.

[12] For assistance with children with special education needs, contact the Special Education 2000 information line: 0800 622 222.



4. Educators should implement curriculum and assessment practices which:

(a) reflect the holistic way that children learn;

(b) reflect the reciprocal relationships between the child, people and the learning environment;

(c) involve parents/guardians and, where appropriate, whānau;

(d) enhance children's sense of themselves as capable people and competent learners.

The notion of the "whole child" is embodied in early childhood theory and practice. When planning and implementing the curriculum, educators must consider all aspects of the child, including:

- self-concept;
- physical well-being;
- emotional and spiritual well-being;
- cognitive processes, knowledge, understanding, and thinking skills;
- disposition and personality;
- social understandings and skills.

From this perspective, educators can develop integrated, holistic curricula and authentic assessment practices that take into account the connectedness and meaningfulness of children's learning.

Curriculum

Marautanga

The curriculum is provided by the people, places, and things in the child's environment: the adults, the other children, the physical environment, and the resources. The curriculum integrates care and education and includes both specifically planned experiences and activities and interactions that arise spontaneously ... [It is] the sum total of the experiences, activities, and events, whether direct or indirect, which occur within an environment designed to foster children's learning and development.

Te Whāriki, pages 10–11

4. Educators should implement curriculum which:

(a) reflect[s] the holistic way that children learn;

Educators can implement such curriculum by:

- considering all aspects of the child's learning and development – cognitive, physical, social, emotional, and spiritual – within the context of the child's family/whānau and local community;
- getting to know each child well and understanding how they interact with adults and other children;
- ensuring that children interact with males and females from a range of ages and cultures;
- observing and fostering each child's understanding of their environment;
- continually developing their own understanding of the functions, influences, and interrelationships of groups of children and of the impact of these factors on children's learning;

- helping children expand their understanding by assisting them to make connections with previous experiences and existing knowledge;
- ensuring that learning objectives for children integrate their abilities, strengths, and interests;
- providing children with opportunities to make choices and to use materials and resources in creative and experimental ways.

4. Educators should implement curriculum which:

(b) reflect[s] the reciprocal relationships between the child, people and the learning environment;

Educators can implement such curriculum by:

- actively participating in children's learning to develop shared understandings, using strategies such as interactive teaching, scaffolding, mediation, bridging, co-construction, guided participation, collaboration, and shared planning;
- facilitating positive peer interactions through social play, shared learning, and peer tutoring;
- recognising, respecting, and sharing in the different cultural heritages of children at the service;
- creating an environment that encourages choice, exploration, collaboration, and social interaction.

4. Educators should implement curriculum which:

(c) involve[s] parents/guardians and, where appropriate, whānau;

Educators can achieve such curriculum by:

- consulting with parents/whānau about the curriculum;
- developing a curriculum that respects a diversity of values and beliefs;
- discussing with parents/whānau how the curriculum relates to children's learning;
- making programme plans available to parents/whānau;
- developing with parents/whānau shared understandings of learning objectives for children;
- providing opportunities for parents/whānau to be appropriately involved in the service;
- using the language and cultural protocols of children and parents/whānau in greetings and farewells;
- learning about the values, cultures, and interests of parents/whānau.

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4. Educators should implement curriculum which:

(d) enhance[s] children's sense of themselves as capable people and competent learners.

Educators can implement such curriculum by recognising that:

- learning takes time;
- children learn in many different ways;
- children learn in both one-to-one situations and collaboratively in groups;
- all children are competent, regardless of their abilities;
- children's learning will be influenced by their culture, language, and home environment.

Educators should aim to assist children to become emergent learners. In practice, educators may do so by providing children with opportunities to:

- experience challenge and success;
- be self-motivated and purposeful;
- enhance their self-esteem;
- develop social competence and confidence in their abilities and skills;
- become aware of their thinking, learning, and problem-solving skills;
- become aware of their knowledge base and how to use it.

Bicultural Approaches — Ētahi Ara Tikanga Rua

The concepts of taha wairua (spiritual well-being), taha hinengaro (mental well-being), taha tinana (physical well-being), and taha whānau (social well-being) are inextricably linked in the learning of tamariki Māori. Educators can ensure that they reflect the importance of hauora (total well-being) in the curriculum they implement. They may also:

- consider the use of te reo Māori for greetings, farewells, and across the curriculum;
- recognise practices that are culturally appropriate and those that are culturally insensitive to Māori, in order to support young children's understanding of cultural sensitivity;
- recognise that the use of te reo Māori and an understanding of Māori cultural values enhance children's ability to relate confidently in both Māori and non-Māori contexts;
- recognise that holistic development within a Māori context implies the inclusion of whānau in curriculum-planning decisions.

Scenarios — Ētahi Take

Educators, parents, whānau, and children spend a day in the bush. They look, touch, listen, share food, sing, tell stories about the local area, and enjoy the environment, learning in a holistic and unhurried way. The next day, educators ensure that learning experiences provide links with the children's time in the bush.

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In a service with children of mixed ages, toddlers are watching older children dance to music. They begin to imitate the older children, swaying and jumping up and down. Educators and parents pick up the toddlers and join in the dance. The children experience their bodies in space and in relation to another person, using nearly all their senses as they participate.

A service invites Japanese parents to teach educators and other parents origami so that this can be incorporated into the curriculum.

When planning a programme for Tamara, educators meet with whānau at home. They observe Tamara's response when Nanny speaks to her in Māori. By collaborating and planning with the whānau, the service is able to begin to use te reo, and Tamara's spoken interactions increase and improve as a result.

A mother is parent helping. Her four-year-old child asks her, "Is the Tooth Fairy real?" The mother replies, "That's a hard question, but you know that I always tell you the truth. No, she's not real. It's a pretend game that adults and children play because it's fun, just as children play pretend games." The child reflects on this and asks, "If the Tooth Fairy isn't real, what about Father Christmas?" Her mother provides a similar reply. The child thinks about what she has learned and asks, "If none of them are real, then who does it?"

An educator is making jelly with a group of children. He uses iced water to speed up the process. As the jelly begins to set, the educator encourages children to guess what will happen next, to seek answers, or to provide their own explanation of the process. The educator's questions and answers are short, easy to understand, and scientifically sound.

Signposts — Ētahi Tohu

- Through their everyday planning and conversations with children, educators lay the foundation for understandings in the essential learning areas of the New Zealand Curriculum.[13]
- Children's behaviour indicates that they feel secure, comfortable, and confident in their relationships with adults and other children.
- Children accept the different backgrounds and cultural practices of one another.
- Young children are using deductive thinking.

Reflective Questions — He Pātai hei Whakaaro iho

What strategies do we use when infants, toddlers, and young children are not confident to participate in experiences that challenge them?

How does our service identify which questions (if any) that children ask should be answered only by parents/whānau?

As educators, how would we respond to questions about the reality of mythical figures, such as the Tooth Fairy, the Easter Bunny, and Father Christmas?

How are culturally appropriate objectives reflected in our curriculum planning?

[13] The New Zealand Curriculum specifies seven areas of learning that are essential for all students: language and languages, mathematics, science, technology, social sciences, the arts, and health and physical well-being.

How would we respond to the following questions from a child's perspective:

- what do you do to understand me?
- how do you help me to feel safe and cared for?
- how do you make this place interesting for me?
- how do I know you will listen and notice the things that I do and say?
- how do you help me to make friends?

Recommended Reading — Ngā Pukapuka Āwhina

Burns, V. "What Counts as Quality Practice in Early Childhood Education: Have We Got It Right?" *Proceedings of the Sixth Early Childhood Convention.* Vol. 2. Auckland: Sixth Early Childhood Convention, 1995.

Carr, M. and H. May. *Te Whāriki Curriculum Papers, Early Childhood Curriculum Project.* Hamilton: University of Waikato, 1993.

Carr, M. and H. May. *"Te Whāriki,* Making a Difference for the Under-Fives? The New National Early Childhood Curriculum". *Delta,* 48 (1) (1996): pp. 101–112.

Gardner, H. *The Unschooled Mind: How Children Think and How Schools Should Teach.* New York, Basic Books, 1991.

Assessment Practices — Mahi Aromatawai

Assessing children's learning and development and evaluating the curriculum provide educators with important information and feedback. They can then use this information to review programmes and to improve the quality of the curriculum they offer to children.

Just as early childhood services differ in the curriculum programmes they offer, the philosophy and values of each service will influence its assessment practices.

4. Educators should implement assessment practices which:

(a) reflect the holistic way that children learn;

Educators can implement such practices by:

- using a variety of strategies for assessment in a range of everyday contexts;
- focusing on children's strengths and interests;
- integrating data to reflect the "whole child";
- assessing "children in action";
- viewing children in a sociocultural context;
- involving the appropriate people;
- using assessment information to plan and extend the curriculum.

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4. Educators should implement assessment practices which:

(b) reflect the reciprocal relationships between the child, people and the learning environment;

Educators can implement such practices by:

- recognising that assessment is influenced by the relationships between adults and children;
- involving parents/whānau in assessment practices;
- encouraging children to be active participants in assessing their own learning;
- developing shared understandings between educators and children;
- acknowledging that adults are learners too;
- recognising that adults bring certain expectations to the assessment process;
- recognising the dynamic interactions of children with their environment;
- considering what children are able to do alone and what they are able to do with the guidance of others (the zone of proximal development).

4. Educators should implement assessment practices which:

(c) involve parents/guardians and, where appropriate, whānau;

Educators can implement such practices by:

- recognising the knowledge and understanding that parents/whānau have about their children;
- consulting children's parents/whānau and valuing their contribution;
- acknowledging that assessment is a two-way process that contributes to the development of partnerships with parents/whānau;
- making assessment information an integral part of communication with families/whānau;
- offering parents/whānau easy access to assessment information;
- ensuring that assessment processes are culturally appropriate;
- sharing and celebrating information about children's learning.

4. Educators should implement assessment practices which:

(d) enhance children's sense of themselves as capable people and competent learners.

Educators can implement such practices by ensuring that assessment practices:

- are purposeful and relevant to children;
- contribute to and benefit children's learning;
- empower children as learners by valuing their learning;
- encourage children to develop self-assessment skills;
- acknowledge and build on children's cultural backgrounds.

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Bicultural Approaches — Ētahi Ara Tikanga Rua

Understanding Māori concepts of health and well-being and what they mean in practice will assist management and educators to develop curriculum and assessment practices that take account of the whole child and are inclusive of parents/whānau. Educators can incorporate such understandings in assessment by:

- recognising all dimensions of the child in ways that are culturally, socially, and individually appropriate;
- basing their practice on culturally accepted objectives and critically evaluating the outcomes.

Scenarios — Ētahi Take

Amy shies away from many experiences. Educators observe her areas of interest, assess her skills, and plan opportunities for her to succeed. When she approaches an activity within her interest and capability, an educator joins her and provides a "bridge" that enables her to overcome her apprehension and to experience the joy of achievement and success.

To celebrate children's learning achievements, educators open a file for each child. It illustrates each area of the child's life and contains examples of artwork, photographs of the child and their whānau, written observations from educators, anecdotal accounts of events in the child's life, and celebrations of the child's success. These files are available to the children, their whānau, and educators and become an essential part of planning for children's experiences within the service.

Signposts — Ētahi Tohu

- Educators share their knowledge and records of children with parents, guardians, and, where appropriate, whānau; in turn, parents, guardians, and whānau actively contribute to the knowledge and information base on their children.
- Children are actively involved in assessing their own learning.
- Assessment is objective and authentic and enhances children's learning and development.

Reflective Questions — He Pātai hei Whakaaro iho

How does our service use assessment to plan and enrich the curriculum?

In what ways are our assessment practices benefiting children's learning and enhancing their self-esteem?

How do we use assessment information to help parents/whānau understand the talents and abilities of their children?

How does our service encourage working parents to discuss the learning and development of their children with us?

How does our service gain a comprehensive picture of each child's learning and development? What combination of assessment practices do we use?

What assessment practices do we have in place to gauge whether culturally appropriate objectives are being met?

Recommended Reading

Ngā Pukapuka Āwhina

Burns, V. "Assessment and Evaluation's Role in the Cognitive Development of Young Children: Can New Zealand Do Better?" *Occasional Papers by Members of the Education Review Office.* Wellington: Education Review Office, 1995.

Bredekamp, S. and T. Rosegrant. *Reaching Potentials: Appropriate Curriculum and Assessment for Young Children.* Vol 1. Washington DC: National Association for the Education of Young Children, 1992.

Drummond, M., D. Rouse, and G. Pugh. *Making Assessment Work: Values and Principles in Assessing Young Children's Learning.* Nottingham: Nottingham Group and National Children's Bureau, 1993.

Gullo, D. F. *Understanding Assessment and Evaluation in Early Childhood Education.* New York: Teachers' College Press, Columbia University, 1994.

Kamii, C., ed. *Achievement Testing in the Early Grades: The Games Grown-ups Play.* Washington DC: National Association for the Education of Young Children, 1990.

5. Educators should plan, implement and evaluate curriculum for children in which:

(a) their health is promoted and emotional well-being nurtured; and they are kept safe from harm;

(b) connecting links with the family and the wider world are affirmed and extended; children know they have a place and feel comfortable with routines, customs and regular events; and children know the limits and boundaries of acceptable behaviour;

(c) there are equitable opportunities for learning for each child, irrespective of gender, ability, age, ethnicity or background; children are affirmed as individuals; and children are encouraged to work with and alongside others;

(d) children develop verbal and non-verbal communication skills for a range of purposes; children experience the stories and symbols of their own and other cultures; and children discover and develop different ways to be creative and expressive;

(e) children's play is valued as meaningful learning and the importance of spontaneous play is recognised; children gain confidence in and control of their bodies; children learn strategies for active exploration, thinking and reasoning; and children develop working theories for making sense of the natural, social, physical and material worlds.

In the introduction to the revised DOPs, *Te Whāriki* is endorsed as an example of a quality curriculum. The goals of *Te Whāriki*'s five strands (Well-being, Belonging, Contribution, Communication, and Exploration) make up points (a) to (e) of DOP 5 above.

The curriculum that each early childhood service develops must be consistent with *Te Whāriki*.

> Services will therefore be expected to be able to identify links between *Te Whāriki* and their curriculum and to demonstrate that none of their curriculum is inconsistent with *Te Whāriki*.
>
> *Pitopito Kōrero* no. 12 (1996)

The curriculum of an early childhood service assists educators to promote children's learning and development. It sets essential goals and defines learning outcomes and objectives that serve as the basis for planning, implementing, and evaluating the service's programme.

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Educators may therefore develop:

- a process for planning their service's programme that ensures the achievement of curriculum goals and objectives;
- strategies to implement the programme;
- a system of evaluation that:
  - is documented;
  - determines whether learning outcomes have been achieved;
  - is linked to further planning and implementation;
  - leads to continual improvements in the programme.

A successful evaluation will determine whether the curriculum is enhancing and extending children's:

- sense of self-worth, identity, confidence, and trust;
- motivation to learn and enjoyment of learning;
- understanding of themselves, their family/whānau, and the wider world;
- social skills in interacting with adults and other children;
- understanding and use of language for a range of purposes;
- use of symbolic, abstract, and creative thinking;
- knowledge and working theories of the world.

5. Educators should plan, implement and evaluate curriculum for children in which:

(a) their health is promoted and emotional well-being nurtured; and they are kept safe from harm;

Educators can achieve this by ensuring that their service's curriculum:

- promotes children's understanding of all aspects of health, including hygienic practices, self-help and self-care, healthy eating, and spiritual well-being;
- assists children to identify and express their feelings;
- provides children with strategies to understand and cope with their own and others' emotions;
- provides children with language and strategies to enable them to become socially competent;
- encourages children to become independent – for example, through making their own decisions;
- provides opportunities for children to develop stable relationships through low staff turnover, sensitive grouping of children, and rostering staff with the needs of children in mind;
- supports the development of self-awareness, self-esteem, and trust;
- introduces children to strategies for self-protection, personal safety, and risk management, so that children can attempt challenges without fear of harm;
- develops children's sense of responsibility for the safety and feelings of others.

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Bicultural Approaches — Ētahi Ara Tikanga Rua

Taha wairua (spiritual well-being), taha hinengaro (mental well-being), taha tinana (physical well-being), and taha whānau (social well-being) influence and support one another in the learning of tamariki Māori. Educators can recognise the importance of these concepts for the well-being of all children in their service.

Educators can also acknowledge the importance of spiritual dimensions and of the past, present, and future for Māori and their self-esteem. They can ensure that curriculum development and programme planning reflect a holistic approach and that the well-being of children is not assessed in isolation from the rest of their world.

Scenarios — Ētahi Take

Fiona is very upset at being left at a service without her father. She screams loudly and sobs, "I want my Daddy." An educator picks Fiona up and carries her around, talking quietly to her all the time. Meanwhile, the service tries unsuccessfully to contact her father. After some time, Fiona begins to cry more softly, and the educator sits down at a table with the child on her knee. The educator begins an interesting and appropriate activity. After a while, Fiona, still giving little sobs, starts to join in. Later, Fiona stops crying and becomes absorbed in her play.

Signposts — Ētahi Tohu

- Infants are held in a calm and caring way. Educators combine hygienic practices with warm, nurturing relationships.
- Educators talk constantly to infants and use eye and full-face contact with each infant as often as possible. Infants are given every opportunity to watch and hear how language is produced.
- Educators are aware that many Māori and Pacific Islands children feel uncomfortable making eye contact when speaking to adults. Educators do not expect it or misinterpret avoidance of eye contact.
- Educators respond appropriately when children express themselves, helping them to understand their feelings and why they have them.

Reflective Questions — He Pātai hei Whakaaro iho

How does our service enable children to develop trust in educators and a sense of security in their surroundings?

How do we ensure that when responding to unacceptable behaviour, we do not demean children or damage their self-esteem?

How well do we understand Māori concepts of health? How are we developing our understanding?

What systems does our service use to ensure that the environment is safe and clean? How are these systems evaluated?

Recommended Reading — Ngā Pukapuka Āwhina

Ministry of Education. *Te Whāriki*, pp. 48–53.

5. Educators should plan, implement and evaluate curriculum for children in which:

(b) connecting links with the family and the wider world are affirmed and extended; children know they have a place and feel comfortable with routines, customs and regular events; and children know the limits and boundaries of acceptable behaviour;

Educators can achieve this by ensuring that their service's curriculum:

- respects and values children's social relationships and cultural heritages;
- develops children's understanding of the relationships between their family/whānau, the service, and the wider world;
- provides children with knowledge about historical, physical, cultural, and spiritual aspects of their local community;
- enables children to participate in the everyday activities of their local community;
- develops children's understanding of routines, customs, and regular events within the service and in the wider community;
- assists children to develop self-control, negotiation skills, and strategies for coping with change;
- lays the foundation for children's understandings about rules and fairness;
- encourages children to take responsibility for their actions;
- promotes respect for self and others.

Early childhood services are an integral part of society. They function as an extension of the home for children and their parents/whānau, and they integrate and transmit the values and expectations of New Zealand's democratic society. For example, by attending a service and belonging to its group, children begin to understand the importance of groups in society at large.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Educators can:

- recognise Māori customs and rituals in programme planning;
- develop culturally sensitive routines in consultation with parents/whānau;
- acquire knowledge about their area's environment and its spiritual significance to local iwi;
- consider festivals and regular events of local Māori when planning the curriculum;
- reflect the social world of Māori children by acknowledging the roles of whānau, hapu, iwi, and community in the service's curriculum.

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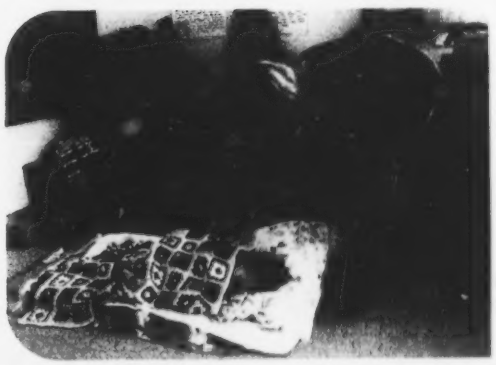
Scenarios — Ētahi Take

As part of planning to help Tama join in a group, an educator talks with Tama and other children on the outskirts of the group. The educator takes Tama's hand, and together they join the group. The next day, with encouragement from the educator, Tama moves in and joins the group by himself. The educator continues to watch the situation and give encouragement where necessary.

Helen is carrying a paintbrush around, "painting" other children and trying to paint on their work. An educator stops her. Helen screams, kicks, and begins to throw objects, endangering herself and others. The educator gently but firmly removes her to quieten her and stop the unacceptable behaviour. The educator acknowledges Helen's frustration and talks quietly about why she cannot paint other people or their work. Helen quietens. The educator brings her back to the painting area and stays alongside her while she begins to paint her own picture. Helen says proudly, "Look! I can paint a picture all by myself!"



Educators at a service recognise the importance of children learning social competency skills through the service's routines, such as mealtimes, toileting, and sleeping. They meet, discuss the routines, and set learning objectives for these times. Practices are changed, and routines become integral to the curriculum as enjoyable, social occasions.

Children are waiting their turn to go down the slide. Patsy pushes in ahead of the other children. Judy, an educator, quickly goes to Patsy and quietly but firmly takes her out of the queue. She kneels beside her and explains, "At kindergarten, we all take turns. That way, you and all the other children get to go down the slide safely, and no-one gets hurt." Judy stays beside Patsy, shows her how the children are all taking turns, and encourages her to go and stand and wait her turn. Judy stands by, watches, and then praises Patsy for taking her turn and going down the slide safely.

A service ensures that parents and whānau feel welcome to observe and participate in the programme. Educators recognise that some parents come for companionship with other adults and that they will join in when they feel confident to do so. The service provides a suitable space for adults to meet and talk without disrupting the children's learning.

Signposts — Ētahi Tohu

- Routines are integrated into the curriculum as important, social learning experiences.
- Educators are aware that a child's name embodies the child's sense of belonging and identity and that correct pronunciation of names is extremely important.
- Educators understand young children's need for security and comfort and accept toys or special playthings from home.
- A consistent, caring educator is nearby to greet young children, especially infants and toddlers, when they wake from sleep.
- Educators meet with parents/whānau to discuss child management and positive ways of enabling children to grow into self-regulated adults.
- Management liaises with local tangata whenua and demonstrates respect for Papatuanuku (mother nature).

Reflective Questions — He Pātai hei Whakaaro iho

What opportunities are there for the children in our service to go on outings or take part in cultural events?

How do we recognise the special events and celebrations of children and their whanau in our curriculum?

What are our procedures for dealing with disruptive behaviour?

In what ways do our programmes and the environment of our service reflect the values embodied in Te Tiriti o Waitangi?

Recommended Reading — Ngā Pukapuka Āwhina

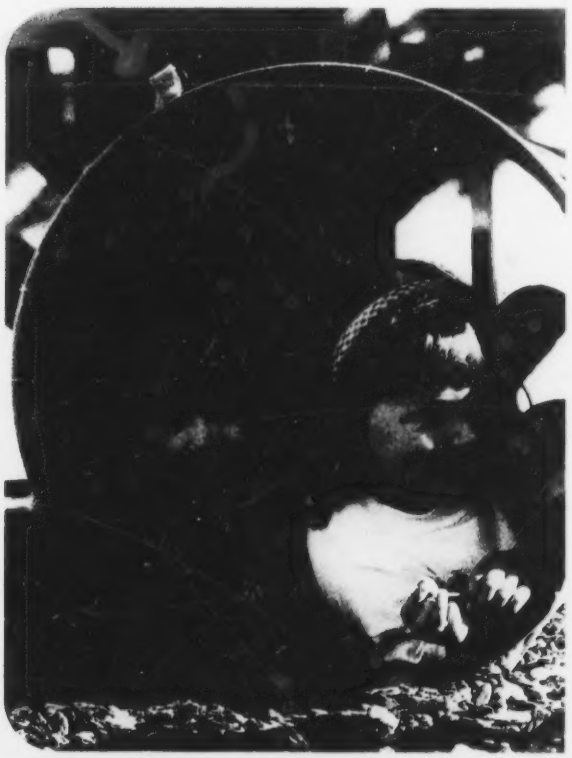
Carr, M. and H. May, eds. *Implementing Te Whāriki: Te Whāriki Papers Two.* Wellington: Institute for Early Childhood Studies, Victoria University; Hamilton: Department of Early Childhood Studies, University of Waikato, 1996.

Ministry of Education. *Te Whāriki*, pp. 54–63.

5. Educators should plan, implement and evaluate curriculum for children in which:

(c) there are equitable opportunities for learning for each child, irrespective of gender, ability, age, ethnicity or background; children are affirmed as individuals; and children are encouraged to work with and alongside others;

Educators can achieve this by ensuring that their service's curriculum:



- develops children's ability to recognise and challenge discriminatory practices and behaviour;
- establishes the basis for understanding fairness, justice, and diversity;
- encourages positive perceptions of gender, ethnicity, and family background;
- begins children's understanding of their rights and those of others;
- develops children's sense of personal integrity and self-worth;
- provides a climate that discourages hostility and aggression;
- develops children's skills in forming and maintaining positive relationships with others.

All children are special and have the right to learn through active participation with other children and adults in a wide range of experiences.

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Educators can:

- recognise that different whānau, hapū and iwi vary in their views on the roles and significance of gender, ability, and age;
- consult Māori about these issues and use their responses to support planning and implementation;
- ensure that all records and communication affirm children as both individuals and members of whānau;
- recognise that Māori children learn to respect their environment and to care for and work alongside others within a sociocultural framework.

Scenarios Ētahi Take

Educators notice in their regular observations that some children are discriminating against other children. They make up an action song in which children identify the foods they like and dislike. The next day, they sing an action song that encourages the children to look at one another's hair, eyes, lips, noses, and hands. They encourage the children to do handprints and compare the different marks their hands make. Throughout these times, the educators introduce and talk about sameness and difference.

Educators observe that Sally can read. She often reads to the dolls in her dramatic play. Educators encourage her to informally read stories aloud to other children. When an educator is reading to the children, she lets Sally read parts of the story.

Educators use sign language for the actions in children's songs. When James, a severely hard-of-hearing child, joins the service, the children spontaneously use sign language to communicate with him.

Signposts Ētahi Tohu

- Management ensures that the size of groups encourages meaningful interactions among children and educators.
- Management ensures that educators have time and opportunity to observe children.
- Educators talk frequently to infants about what other children are doing, encouraging eye contact, watching facial expressions, and fostering communication skills by encouraging children to respond positively to infants' overtures.
- Educators encourage boys to interact frequently with adults.
- Educators reinforce children's involvement in learning experiences that help them develop initial reading skills.
- There are enough adults and equipment, and facilities are suitably arranged, to enable children with special needs to participate fully.

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Reflective Questions — He Pātai hei Whakaaro iho

How is teamwork modelled by staff and management in our service?

In what ways do we encourage children of different ages to play together? What do they learn from this experience?

How do we respond when children are excluded by others?

How do we resolve aggressive incidents between children?

What kinds of things do children learn best from one another?

What processes do we use to identify how whānau, hapū, and iwi view gender roles, age, and ability? How are these views considered in curriculum planning?

Recommended Reading — Ngā Pukapuka Āwhina

Ministry of Education. *Te Whāriki*, pp. 64–71.

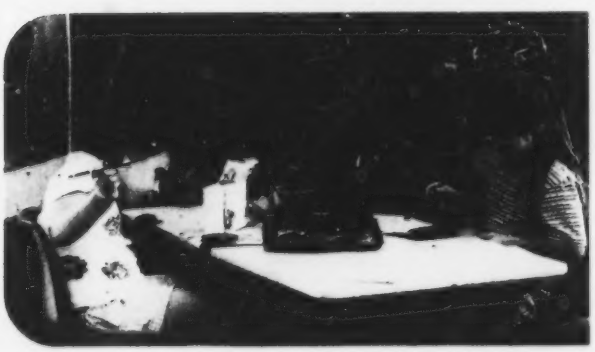
Stonehouse, A. *Trusting Toddlers: Programming for One to Three Year Olds in Childcare Centres*. Victoria: Australian Early Childhood Association Inc., 1988.

5. Educators should plan, implement and evaluate curriculum for children in which:

(d) children develop verbal and non-verbal communication skills for a range of purposes; children experience the stories and symbols of their own and other cultures; and children discover and develop different ways to be creative and expressive;

Educators can achieve this by ensuring that their service's curriculum:

- facilitates children's understanding and command of language;
- encourages children's learning and use of complex language, such as in negotiating, predicting, planning, reasoning, guessing, humour, storytelling, and problem solving;
- promotes children's appreciation of te reo as a living and relevant language;
- develops knowledge, understanding, and skills that lay the foundation for later learning in areas such as mathematics, reading, and music;
- promotes children's use of scientific, mathematical, and technological concepts in their communication;
- enables children to participate successfully in situations that involve different social "codes" and expectations;



- assists children to express their feelings in appropriate verbal and non-verbal ways;
- enhances children's creativity and expression through art and craft, songs and music, and stories and drama from their own and other cultures;
- develops children's awareness of aesthetic appreciation and their enjoyment of kinaesthetic experiences.

Communication pervades all aspects of the curriculum and is integral to children's thinking, learning, and development.

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Bicultural Approaches — Ētahi Ara Tikanga Rua

Educators can:

- ensure the correct use of te reo across the curriculum and in suitable contexts;
- make use of appropriate Māori methods of non-verbal communication;
- include the history of local hapū and iwi in their service's programmes, using a range of approaches, such as storytelling, songs, art, and movement;
- ensure ready access to natural materials and resources as media for learning.

Scenarios — Ētahi Take

An educator and group of children gather a range of natural materials to complement the resources that children are able to use in creative and expressive activities. The educator and children talk while gathering, discussing the textures, colours, types, and locations of the materials they collect. Together, the children and educator place the newly gathered, natural materials around the service.

Mark has been wearing the bunny suit for most of the morning. When he takes it off, Latifa puts it on. Not long after, Mark comes to Latifa and asks, "Please can I wear the bunny suit?" Latifa replies, "No, you've had it on all morning, and I haven't had it on long enough." Mark accepts what Latifa says and goes off.

Signposts — Ētahi Tohu

- Educators encourage children to initiate and sustain conversations with them that are longer than three turn-takings.
- Educators use routines, especially mealtimes, hand washing, and toileting times, as opportunities for conversations with children.
- Educators use and support children's home language and communication styles.
- Pacific Islands languages, art, dances, stories, legends, and chants are part of the service's curriculum.
- Management ensures that children have access to a wide variety of materials for use in creative and expressive arts and that they are given opportunities to experiment and combine them in new and different ways.

Reflective Questions — He Pātai hei Whakaaro iho

What opportunities do children at our service have to talk *with* adults?

What strategies do we use to extend conversations with children?

What kinds of creative opportunities do we regularly offer? Which children engage in them, and what outcomes do they achieve?

How do our conversations with children extend their use of creative and expressive media?

How does our service help children to become aware that print conveys messages?

How do children hear and use mathematical and scientific ideas and terms in their play?

What opportunities are there for oral storytelling?

Recommended Reading — Ngā Pukapuka Āwhina

Brownlee, P. *Magic Places: A Guide for Adults to Encourage Young Children's Creative Art Work.* Auckland: New Zealand Playcentre Federation, 1991.

McNaughton, S. *Patterns of Emergent Literacy: The Processes of Development and Transition.* Melbourne: Oxford University Press, 1995.

Ministry of Education. *Te Whāriki*, pp. 72–81.

New Zealand Council for Educational Research. *Early Childhood Folio 3: A Collection of Recent Research.* Wellington: NZCER, 1997.

5. Educators should plan, implement and evaluate curriculum for children in which:

(e) children's play is valued as meaningful learning and the importance of spontaneous play is recognised; children gain confidence in and control of their bodies; children learn strategies for active exploration, thinking and reasoning; and children develop working theories for making sense of the natural, social, physical and material worlds.

Educators can achieve this by ensuring that their service's curriculum:

- encourages children to take part in symbolic or dramatic play;
- allows prolonged, spontaneous play, alone or with others;
- increases children's awareness and mastery of their health and well-being, body control, movement, and co-ordination;
- encourages children to make decisions and choices and to set and solve their own problems so that they develop competence, confidence, and independence as learners;

- extends children's thinking and learning by fostering their curiosity and promoting strategies for exploration;
- scaffolds children's understanding so that they can develop working theories to make sense of the natural, social, physical, and material worlds;
- promotes children's use of creative media and technologies to express their ideas, understandings, and discoveries;
- provides opportunities for meaningful "work" alongside adults, such as gardening and cooking.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Educators can:

- support children's development through cultural experiences that foster confidence and skill, such as the use of poi, titorea and ti rākau (handgames), waiata, and haka;
- recognise and learn from Māori approaches to making sense of the natural, social, physical, and material worlds;
- learn from the respect of Māori kuia and kaumātua for the natural environment.

Scenarios — Ētahi Take

A service encourages children to help plan lunchtimes. The weather is getting colder, and the children suggest soup for lunch. Educators discuss with the children a recipe for vegetable soup, and each child decides on a vegetable to bring. The next day, educators ensure they have a reserve supply of vegetables for any child not able to bring one. Each child washes and slices their vegetable and puts it in the pot. During this time, the educators talk about the shape, texture, colour, volume,

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and taste of each vegetable and ask the children to predict how each vegetable will change when they are cooked together. Later, the children and educators sit down and enjoy eating the soup they have made together.

An educator uses a collection of gumboots in the porch area to guide children in a seriation game, sorting the boots into pairs, from smallest to largest.

An educator notices Angus trying to balance on a plastic cylinder pipe normally used for water play. He is standing beside the water trough and using the trough as a support for his balance. The educator crouches beside Angus and talks about what he is doing. With encouragement, Angus learns to balance on the pipe without holding on to the trough. He progresses from an initial three seconds to a final count of fifty seconds before he is satisfied with his balancing.

Signposts — Ētahi Tohu

- The use of natural materials is promoted.
- Children take little notice of the adults around them because they are so involved in their own learning.
- Educators share with children their own feelings of not knowing, being uncertain, and wanting to know and model ways of finding answers.
- Educators encourage toddlers to find out how things work by letting them do the actions while the educators provide the language.
- Infants experience a variety of indoor and outdoor play spaces and such surfaces as smooth floors, carpet, grass, and sand.

Reflective Questions — He Pātai hei Whakaaro iho

How do we encourage children to actively experiment and develop their own working theories? How does this contribute to their thinking and learning?

What opportunities are there in our service for children to change things and explore the consequences of these changes?

What opportunities are there for children to combine physical activities with music, language, and problem solving?

How do we evaluate whether we make a positive difference to the learning of children and parents/whānau at our service?

Recommended Reading — Ngā Pukapuka Āwhina

Bruce, T. *Time to Play in Early Childhood Education*. London: Hodder and Stoughton, 1991.

Cullen, J. "Young Children's Learning Strategies: Continuities and Discontinuities". *International Journal of Early Childhood*, vol. 23 no. 1 (1992): pp. 44–58.

Donaldson, M. *Children's Minds*. London: Fontana Press, 1978.

Faragher, J. and E. Salter. *Look, Listen and Learn – Exploring Maths and Science in the Environment*. Victoria: TAFE Publications, 1994.

Hyde, A. and M. Bizar. *Thinking in Context: Teaching Cognitive Processes across the Elementary School Curriculum*. New York: Longman, 1989.

Ministry of Education. *Te Whāriki*, pp. 82–91.

Pramling, I. *Learning to Learn: A Study of Swedish Preschool Children*. New York: Springer-Verlag, 1990.

Communication and Consultation
Te Whakawhitiwhiti Kōrero me te Kōrerorero Whānui

6. Management and educators should ensure that communication and consultation with each other and with parents/guardians, whānau, hapū, iwi and local communities acknowledge and respect all parties' values, needs and aspirations.

Consultation is the process of gathering information to achieve shared understandings, goals, and expectations that will inform decision making. Negotiation involves formal discussions to reach agreement.

Early childhood services use communication strategies ranging from informal, spontaneous discussions to planned processes of consultation and negotiation.

Communication and consultation are central to the development of effective relationships and partnerships in early childhood education. Educators and management need to develop appropriate consultation procedures in order to receive and interpret information, respond to changing community aspirations, and improve the quality of their service. Genuine partnerships help to ensure equitable outcomes for the children and parents/whānau of all cultures.

Effective communication and consultation contribute to the successful operation of the service; to open relationships between children's parents/whānau, educators, and management; and, ultimately, to positive learning outcomes for children.

Effective consultation involves:

- providing all relevant information to those being consulted;
- entering meetings with an open mind;
- active listening;
- responding to verbal and non-verbal language and cues;
- recognising and respecting different points of view;
- a variety of approaches appropriate to different cultures;
- an atmosphere in which people feel free to express opinions and participate in decision making.

In practice, management and educators may:

- look for effective channels for communicating with parents/whānau and the community;
- identify methods of consultation and negotiation that encourage parents/whānau to express their opinions and take part in decision making;
- ensure that coaching, informal or formal, is available to help educators communicate with parents/whānau;
- identify and evaluate procedures and approaches for effective communication and consultation.

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Bicultural Approaches — Ētahi Ara Tikanga Rua

Māori methods of communication, consultation, and negotiation may differ from those of other groups. To develop an environment that enables all to fully participate, management and educators can:

- establish a dialogue with Māori to identify effective and culturally appropriate processes for consultation and communication;
- assess the service's current practices and procedures to identify where changes may be needed;
- adopt a flexible approach to communication and consultation – for example, by being available to visit local marae;
- recognise that a variety of approaches may be required for communication and consultation with local whānau, hapū, and iwi.

Scenarios — Ētahi Take

After several children at a service develop measles, the parents and whānau of children who are not immunised are informed that their children should not attend. Some parents feel concerned that these children are being unfairly penalised and that there is a lack of respect for those who choose not to immunise their children. Accordingly, staff at the service decide to review their consultation and communication procedures.

Educators at a service attended by infants and toddlers feel that communication with parents and whānau is rushed and inadequate. They develop a system that includes face-to-face contact and a daily sharing of written information on children's activities, eating patterns, sleeps, and learning and development.

Two educators are talking together about the meaning of whānau. One explains, "In our centre, it refers to the way we respect, care for, and support each other. It isn't something we only do when we're here at the service; it continues outside the service in the rest of our lives."

Signposts — Ētahi Tohu

- Educators model to parents/whānau appropriate ways to relate to children and to manage unacceptable behaviour.
- Parents/whānau feel that they are well informed and that their views are respected and taken note of.
- Notices for parents/whānau and visitors are eye-catching, informative, and easy to read.

Reflective Questions — He Pātai hei Whakaaro iho

In what way does our service use consultation to support change?

Who decides on the processes to be used for consultation? How do we ensure that they are appropriate?

How do we ensure that the values, needs, and aspirations of all parties are acknowledged and respected?

What training in communication and consultation is available for educators and management?

Are there individuals or groups whom we are not reaching at present?

Recommended Reading — Ngā Pukapuka Āwhina

Metge, J. *New Growth from Old: The Whānau in the Modern World*. Wellington: Victoria University Press, 1995.

Metge, J. and P. Kinloch. *Talking Past Each Other: Problems of Cross-cultural Communication*. Wellington: Victoria University Press, 1978.

Ministry of Education. *Guidelines for Success in Consultation: Suggestions for Schools and Boards of Trustees*. Wellington: Learning Media, 1990.

Pere, R. *Concepts and Learning in the Māori Tradition*. Hamilton: Department of Sociology, University of Waikato, 1982.

Smith, A. and D. Swain. *Childcare in New Zealand: People, Programmes, Politics*. Wellington: Allen and Unwin/Port Nicholson, 1988.

Smith, G. "Whakaoho Whānau: New Formations of Whānau as an Innovative Intervention into Māori Cultural and Educational Crises". *He Pūkenga Kōrero*, vol. 1 no. 1 (Spring 1995): pp. 18–36.

7. **Educators should seek information and guidance from specialist services where appropriate, to enable them to work effectively with children and their parents/guardians and whānau.**

The well-being of children and families is influenced by their culture and social background. Before educators approach a specialist service, it is important to consult with parents/whānau to ensure that the process is culturally appropriate.

There are a range of situations where outside guidance can enhance the well-being, learning, and development of children. Support and assistance may be focused on an individual child and family/whānau or on the wider group of children, management, and educators.

An individual child may require specialist support when he or she:

- experiences separation from a friend or parent;
- is in transition from another setting;
- has special needs or abilities;
- has a chronic illness, such as asthma.

For the wider group, specialist information and guidance may be sought for a range of purposes and could include:

- assistance to benefit all children, such as sight and hearing checks or nutritional advice;
- support for curriculum development and programme planning;
- professional development for management and educators;
- assistance to improve communication with a particular group or culture.

To ensure that they best meet the needs of children and parents/whānau, educators can:

- know and quickly recognise the factors that suggest that specialist information and guidance is required;
- seek objective observations from other educators;
- consult with parents/whānau before seeking assistance;

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- review policies and procedures for seeking outside assistance;
- maintain an up-to-date register of appropriate services and contacts;
- establish and maintain working relationships with relevant services.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Educators can recognise and learn from the importance of whānau to the well-being of Māori children.

There are many definitions of whānau apart from "family". The term takes in kinship ties through whakapapa (genealogy) and groups of people who come together for the same kaupapa (purpose). Whānau ties and responsibilities are strengthened through whanaungatanga (supportive relationships). Central to the concept of whānau are values that are not to be compromised, such as respect, empathy, sharing, and caring for others.

When specialist assistance is required, early childhood services can benefit from and support whānau ties by:

- recognising that Māori approaches to health occur within the holistic context of te taha hinengaro (mental well-being), te taha wairua (spiritual well-being), te taha tinana (physical well-being), and te taha whānau (social well-being);
- involving extended families in the process of selecting and implementing specialist assistance.

Scenarios — Ētahi Take

A public health nurse wishes to speak to parents and whānau about immunisation. Educators are aware that two parents have not immunised their children. An educator contacts them before the nurse's talk to inform them of the meeting, discuss its format, and ask whether the two parents wish to be part of the programme to share their viewpoint.

A child who communicates through signing is enrolled at a service. Management arranges training so that one of the educators can learn to sign. She then teaches other educators. The children begin to learn sign language through the educators' use of signing in a variety of situations. If a story is read to a group of children, one educator signs it while another reads. Songs, poems, and jingles are also signed.

A child attending a service is to go to hospital for surgery. Her whānau discuss this with an educator who, with their consent, contacts the play specialist at the hospital, facilitates medical play with the child at the service, and maintains contact with the child and her whānau during her hospital stay.

Signposts — Ētahi Tohu

- Educators have a directory of specialist services and a ready network of specialists who will provide guidance and support to parents/whānau.
- Educators establish constructive, ongoing liaison with principals and new-entrants teachers at the schools that children will later attend.
- Educators keep up to date with the professional knowledge and skills required to work with children with special needs.
- Educators observe carefully, keep objective records, and seek second opinions on a child before recommending specialist services to parents/whānau.

Reflective Questions — He Pātai hei Whakaaro iho

What are our policies and procedures for accessing specialist services?

How does our service integrate advice from specialist services into the curriculum?

How well do we understand the different views of health held by parents/whānau at our service? How do these influence our practice?

How do we involve whānau when accessing specialist services for Māori children?

Recommended Reading — Ngā Pukapuka Āwhina

Durie, M. *Whānau/Families and Healthy Development*. Palmerston North: Massey University, 1994.
Ministry of Education. *Special Education Policy Guidelines*. Wellington: MOE, 1995.

8. Educators should provide opportunities for parents/guardians and, where appropriate, whānau to:

(a) feel welcome to spend time at the service, discuss concerns and participate in decision-making concerning their child;

(b) discuss, both informally and formally, their child's progress, interests, abilities and areas for development on a regular basis, sharing specific observation-based evidence;

(c) have access to information concerning their child, the operation of the service and Education Review Office reports regarding the service.

Partnerships with parents, guardians, and whānau are a crucial part of quality early childhood education. Educators and management use a range of strategies to promote genuine partnerships built on mutual trust and respect, the sharing of information and responsibility, and the implementation of agreed practices and policies.

8. Educators should provide opportunities for parents/guardians and, where appropriate, whānau to:

(a) feel welcome to spend time at the service, discuss concerns and participate in decision-making concerning their child;

Management and educators can provide such opportunities by:

- recognising the rights of all parents/whānau and their aspirations for their children;
- listening, valuing, and respecting the perspectives of parents/whānau;
- inviting parents/whānau to contribute through their involvement in the service;
- consulting with parents/whānau about decisions that concern their children;
- ensuring that information on routines, procedures, and practices is clear and accessible for parents/whānau;
- ensuring that interactions with parents/whānau are culturally appropriate;
- discussing the service's rituals, protocols, and routines with parents/whānau and seeking their approval for their child to participate;
- making it easy for parents/whānau to express concerns, either formally or informally.

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Bicultural Approaches — Ētahi Ara Tikanga Rua

For many Māori, protocols are an important part of welcoming. Services can consult parents/whānau and local Māori about rituals and protocols that will enable all to feel welcome and, where possible, incorporate these in the service's routines. Participation by all parents/whānau is then likely to increase as mutual trust, understanding, and respect develop.

Scenarios — Ētahi Take

A service has a high number of children from sole-parent families. The service provides a comfortable place for parents to meet and talk over a cup of tea. Children are able to access their parents without disrupting the programme, and parents can join the children's programme if they wish.

Whānau members are visiting an early childhood service for the first time. Educators ensure that they make time to introduce themselves and to establish links between the service and whānau.

Signposts — Ētahi Tohu

- Parents/whānau report feeling welcome at the service and well informed about their children.
- Parents/whānau are visible at the service and appear relaxed and at ease.

Reflective Questions — He Pātai hei Whakaaro iho

How does our service support and involve parents/whānau? How do parents/whānau support our educators? In what other ways could we support each other?

How do we ensure that there are clear channels of communication between our service and parents/whānau?

What do we understand about the specific Māori rituals and protocols of our area? How does this influence practice at our service?

What processes at our service empower parents/whānau to actively participate in decisions that affect the education of their children? How do we ensure that these processes are effective?

8. Educators should provide opportunities for parents/guardians and, where appropriate, whānau to:

(b) discuss, both informally and formally, their child's progress, interests, abilities and areas for development on a regular basis, sharing specific observation-based evidence;

Management and educators can provide such opportunities by:

- maintaining ongoing, observation-based records and other relevant material for each child;
- developing policies on sharing this information in a professional and confidential manner;

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- accepting parents/whānau as partners in observing and evaluating their children's learning and development;
- ensuring that information shared is objective and makes a positive contribution to children's ongoing learning and development;
- consulting with parents/whānau to ensure that information about their children is shared in culturally appropriate ways.

Bicultural Approaches — Ētahi Ara Tikanga Rua

For many Māori, the ways in which information is shared with whānau can be just as important as the information itself.

Management and educators can consult parents/whānau about the process to be used when sharing information and making decisions on their children. The service and parents/whānau can then identify and implement processes that are culturally appropriate, comfortable, and effective for all.

Scenarios — Ētahi Take

A service has a high number of children from families without income from paid employment. The service runs a programme where selected parents are encouraged to help with the children's programme. Later, it develops a scheme that enables suitable parents to gain a qualification in a quality, service-based training programme.

When deciding on a time to meet with parents to discuss their child's learning and development, educators ask them, "What time suits you?" At the meeting, educators allow parents to lead the discussion and raise the issues.

Signposts — Ētahi Tohu

- Parents/whānau see and contribute to portfolios, observation booklets, and children's records.
- Parents/whānau feel free to discuss their children's abilities and learning challenges openly and comfortably with educators.
- Management and educators respect the confidentiality of records and information on children.

Reflective Questions — He Pātai hei Whakaaro iho

How does our service promote a regular, two-way flow of information between educators and parents/whānau?

How effective are the records we maintain on each child? How often do we use them? Does our record-keeping inform our practice?

How do we ensure that our assessment methods are culturally appropriate?

8. Educators should provide opportunities for parents/guardians and, where appropriate, whānau to:

(c) have access to information concerning their child, the operation of the service and Education Review Office reports regarding the service.

Management and educators can provide such opportunities by:

- ensuring that the service's policies and procedures recognise that parents/whanau have a right to information about their children and the operation of the service;
- promoting procedures and practices that make this information accessible to parents/whānau;
- acknowledging and responding to requests for information, whether formal or informal.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Ensuring that all parents/whānau have access to information about the service may require a range of approaches. Management and educators can consult with parents/whānau and local Māori to ensure that relevant information is readily accessible in culturally appropriate ways.

Scenarios — Ētahi Take

A service has a portfolio on each child that is readily accessible to the child and his or her parents or whānau. The front page has a photograph of the child and a memento, such as a drawing, collage, or positive comment about the child's first day at the centre. Educators, the child, parents, and whānau all contribute to the portfolio. They write observations, note milestones, and paste in the child's work, making sure that the date of each entry is recorded. Each child is encouraged to share their portfolio with others.

A reviewer from the Education Review Office spends several days at a busy, urban service. Parents and whānau are invited to attend the resulting report to the service. The reviewer, educators, and parents and whānau sit down together and discuss the findings. Later, management informs parents and whānau of the steps taken to implement the report's recommendations.

Educators at a service arrange individual meetings with parents to discuss their children's learning and development. At these meetings, educators share their records on the children and discuss relevant issues with parents. The emphasis is on what each child is learning and how educators and parents can work together for the benefit of the child.

Educators hold a play workshop for parents and whānau. Adults have an opportunity to work with the service's equipment and to share the learning experiences of their children. The workshop ends with a discussion on how children learn and the effectiveness of learning by doing.

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Signposts — Ētahi Tohu

- Education Review Office reports are readily accessible to all parents.
- Parents/whānau are aware that reports from ERO are free and available from the local office on request.

Reflective Questions — He Pātai hei Whakaaro iho

How do we ensure that parents/whānau have ready access to information concerning their children and the operation of the service?

How do we ensure that parents/whānau understand the practices and procedures of our service?

How do we encourage parents/whānau to enquire about their children's learning and development, especially those who initially don't show much interest?

What does our service do with ERO reports? How do we inform parents of changes made as a result of them?

Operation and Administration
Te Mahinga me te Whakahaerenga

9. Management should develop and regularly review a statement of the service's philosophy and the charter, in consultation with educators, parents/guardians and, where appropriate, whānau.

The Statement of Philosophy — Te Kaupapa Kōrero

The written statement of philosophy expresses the fundamental beliefs, vision, values, and ideals by which a service chooses to operate. It provides the basis for decisions on how the service is managed and should be reflected in the service's day-to-day practice.

Creating and reviewing a philosophy helps parents/whānau, educators, and management to develop shared understandings about their service's approach to children's learning and development.

To ensure that everyone has ownership of the statement of philosophy, management can:

- consult fully with educators, parents, guardians, whānau, and, if appropriate, the local community;
- involve educators and parents/whānau in writing the statement;
- ensure that all people new to the service are aware of the statement and have easy access to it;
- determine an ongoing, collaborative process of review.

The Charter — Te Tūtohinga

The charter is a legal undertaking or promise by a service's management to the Minister of Education to take all reasonable steps to ensure the service is managed in accordance with its charter. Once the charter has been agreed, the service can be funded by the Ministry of Education.

A charter contains mandatory and optional information. Mandatory information includes:

- the revised Statement of Desirable Objectives and Practices – every charter is deemed to contain these, whether they are stated or not;
- the information detailed in section 312 of the Education Act 1989:
  - evidence that consultation has occurred in developing the charter,
  - the maximum number of children allowed to be present at any one time,
  - the procedure for publishing fees,
  - the procedure for publishing the level of government funding received,
  - an address for the service;
- the charter undertaking, signed by the Ministry of Education and management.[14]

[14] The charter undertaking is signed on the one-page EC/5 form, available from the Ministry of Education's National Operations Central Management Centre.

DOP 9

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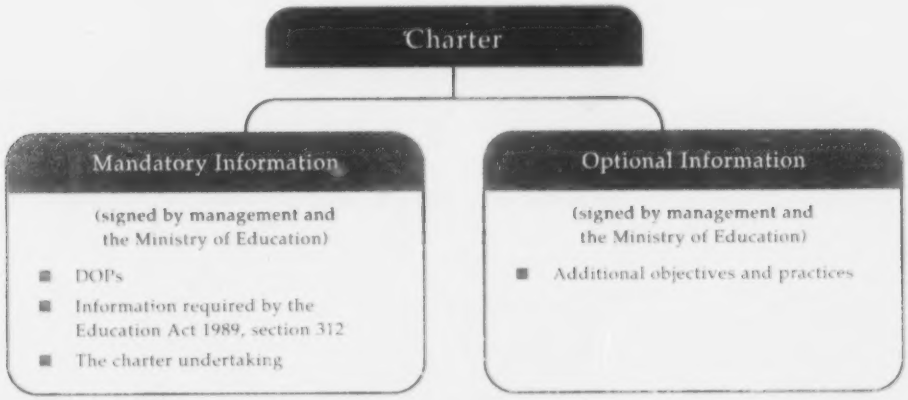
Optional information that can be contained in a charter includes any objectives and practices negotiated between the service's management and the Ministry of Education and approved by the Ministry. These are also signed by management and the Ministry of Education.


Charter
Mandatory Information
(signed by management and the Ministry of Education)
DOPs
Information required by the Education Act 1989, section 312
The charter undertaking
Optional Information
(signed by management and the Ministry of Education)
Additional objectives and practices

Management is responsible for developing plans and policies to meet the requirements of the charter. These are developed in consultation with parents/whānau. They are not part of the charter and do not require approval by the Ministry of Education.

Developing and reviewing their service's charter provides an opportunity for management, educators, and parents/whānau to develop shared understandings about the nature of the service and how it aims to enhance children's learning and development.

It is management's responsibility to establish a process for developing and reviewing the charter. However, management should involve educators and parents/whānau throughout the process.

Reviewing a charter involves:

- gathering information on which to base the review;
- analysing and reflecting on this information;
- determining how well the service is meeting the requirements of the DOPs and any other objectives and practices contained in the charter;
- identifying areas where the charter may need to be amended or updated, such as the number of children attending, the fees charged, how information on government funding is published, and the address of the service;
- deciding on changes to the charter.

Once the charter is revised, it must be resubmitted to the Ministry of Education for approval of the revisions. Management should monitor the effects of changes to the charter and develop an ongoing, collaborative process for charter review.

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Bicultural Approaches — Ētahi Ara Tikanga Rua

When a service's charter and philosophy reflect Māori values and beliefs, they contribute to the service's New Zealand identity and to a sense of belonging among Māori children and their whānau.

To achieve this, services can:

- collaborate with whānau and local Māori in developing the charter and statement of philosophy;
- ensure that reviews consider how well the service reflects a bicultural approach in the goals, objectives, and practices of its charter.

Scenarios — Ētahi Take

Management and educators at a service decide to rethink the way they approach the review process. They trial reviewing a section of the charter at each regular monthly meeting, with an open invitation to parents to attend that part of the meeting. This proves more manageable than an annual review and keeps the charter to the fore in the operations of the service.

A service approaches Māori parents and whānau and asks them to recommend an appropriate consultation process to review the charter, and to nominate a staff member to liaise with.

A service finds that many parents are unaware of the service's goals and philosophy. Management and educators introduce a procedure to ensure that, after enrolment, copies of the statement of philosophy, the charter, and important service policies are made available to parents.

Signposts — Ētahi Tohu

- The charter is a living document accessible to parents/whānau and educators and regularly referred to and reviewed.
- There is an observable link between the service's statement of philosophy and its practice.
- Parents/whānau can explain the philosophy, goals, aspirations, and rationale on which the service's practice is based.

Reflective Questions — He Pātai hei Whakaaro iho

How often do we refer to our statement of philosophy in our daily work?

How can we make our charter a living, working document?

How do we include Māori whānau in developing and revjewing our service's charter?

What innovative approaches could we use to make a review of the charter interesting and enjoyable for parents/whānau?

10. Management and educators should implement policies, objectives and practices which:

(a) reflect the service's philosophy, quality curriculum, current theories of learning and development, the requirements of the DOPs and legislation;

(b) acknowledge parents/guardians and whānau needs and aspirations for their child;

(c) reflect the unique place of Māori as tangata whenua and the principle of partnership inherent in Te Tiriti o Waitangi;

(d) are inclusive, equitable and culturally appropriate;

(e) are regularly evaluated and modified by an on-going, recorded process of internal review.

Policies are essential tools for management and educators. They are agreed statements of purpose about particular aspects of a service's management and programmes. As such, they assist the service to meet its charter requirements and the aims of its statement of philosophy, and they contribute to services' responsibility to account to government.

Policies alone will not ensure quality in an early childhood service. It is the practices and procedures used to implement a policy that determine whether it will contribute to the development of a quality service and to children's learning and development.

Effective policy:

- expresses a rationale that explains a service's objectives, procedures, and practices and that is consistent with the service's charter and philosophy;
- provides an agreed framework to guide management, educators, and parents/whānau so that people know what is expected of them;
- ensures that the procedures, practices, and systems of the service are easily understood;
- identifies who, in practice, is responsible for specific tasks;
- is regularly reviewed to ensure that it achieves its stated purpose.

To implement policies and objectives, services develop plans. Management and educators can adopt a range of approaches to planning:

- strategic or long-term plans, which identify broad goals and provide direction for achieving them;
- operational or management plans, which are developed from strategic plans and which specify objectives to be met in a given time, and which outline systems, processes, and financial considerations to achieve these objectives;
- financial plans and budgets, which identify how money will be spent.

Charter & statement of philosophy
Strategic plan & goals
Operational plans & objectives
Enhanced operations in the service
Improved early childhood education

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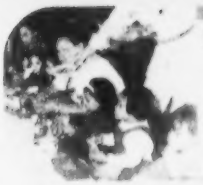

10. Management and educators should implement policies, objectives and practices which:

(a) reflect the service's philosophy, quality curriculum, current theories of learning and development, the requirements of the DOPs and legislation;

Management and educators can implement such policies, objectives, and practices by:

- referring frequently to their statement of philosophy when developing policy and objectives;
- ensuring that the service's curriculum is in accord with recognised quality curriculum, such as *Te Whāriki*;
- keeping up to date with contemporary developments and theories in learning and development, and applying this knowledge to the service's policies, objectives, and practices;
- ensuring that educators have regular access to professional development;
- regularly revisiting the DOPs and discussing their practical implications for the service;
- developing procedures to ensure that the service keeps up to date with new legislation.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Māori pedagogy incorporates philosophical and spiritual beliefs, preferred learning styles, conditions conducive to learning, methods of transmitting knowledge, and appropriate people to pass on this knowledge.

For many Māori, quality curriculum implies:

- the use of te reo;
- an environment in which children connect culturally with people, places, and the past so that the culture is visible and validated;
- approaches based on current theories of learning and development for Māori.

Educators and management can ensure that their service's policies, objectives, and practices acknowledge Māori approaches to pedagogy and curriculum.

Scenarios — Ētahi Take

A service's philosophy includes the aim of a bicultural curriculum. In consultation with whānau and the local Māori community, educators and management develop an environment that provides strong visual and kinaesthetic experiences through the use of natural materials and Māori symbols. All children in the service hear and experience te reo as a working language. The children begin to speak Māori as part of their vocabulary.

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One of management's objectives at an ā'oga 'amata is to help children become confident in the social conventions associated with food. After discussions with educators and parents, they decide upon a new lunchtime routine. Children assist with laying out the mats in preparation for the meal. Eating is preceded by grace and an acknowledgment of thanks for food and the people who prepared it. Children are encouraged to assist one another by pouring one another's drinks or passing food. Educators sit with the children, and the meal is a time of social interaction and enjoyment. Later, everyone helps clear away.

Signposts — Ētahi Tohu

- Co-operative play and collective responsibility are encouraged.
- The service's policies and procedures reflect its statement of philosophy and charter.
- Policies on child management within the service and on the management of child abuse are clear and readily accessible to parents/whānau.
- Management keeps up to date with new legislation by reading the *Education Gazette*, the *New Zealand Gazette*, *Pitopito Kōrero*, and *Pānui*.

Reflective Questions — He Pātai hei Whakaaro iho

How does our curriculum reflect our service's philosophy?

What needs to happen before our service's strategic plan can include objectives and milestones for developing a bicultural framework?

What can we do to develop an understanding of Māori theories of human development and Māori approaches to education?

Recommended Reading — Ngā Pukapuka Āwhina

Metge, J. *Learning and Teaching: He Tikanga Māori*. Research paper. Wellington: Department of Education, 1984.

Moss, P. and A. Pence, eds. *Valuing Quality in Early Childhood Services: New Approaches to Defining Quality*. London: Paul Chapman Publishing, 1994.

Rouse, J. *Ngā Painga o Ngā Mahi Atawhai Kōhungahunga: Quality in Early Childhood Education*. Wellington: Early Childhood Development Unit, 1996.

10. Management and educators should implement policies, objectives and practices which:

(b) acknowledge parents/guardians and whānau needs and aspirations for their child;

Management and educators can implement such policies, objectives, and practices by:

- ensuring, through formal and informal discussions, that they understand parent/whānau needs and aspirations for their children;[15]
- developing strategies to ensure that these aspirations are taken account of in the service's procedures and routines;
- using internal review to evaluate how effectively the service is meeting these aspirations.

Bicultural Approaches — Ētahi Ara Tikanga Rua

The whānau is a vital influence on the development of tamariki Māori. Management and educators can take such an influence into account by consulting extended families where appropriate.

All parents/whānau are empowered when they join with management and educators to develop a shared vision and assume shared responsibility for the learning and development of children.

Scenarios — Ētahi Take

Management and educators at a service identify a number of options for acknowledging the aspirations of parents and whānau. They develop policies to promote written communication and discussions, both formal and informal, between parents and educators. Educators regularly seek parents' perspectives on their children's learning and development, and management, educators, parents, and whānau co-operate in reviewing the service's charter and philosophy.

Signposts — Ētahi Tohu

- Educators understand and act on the aspirations of parents/whānau for their children.
- Parents/whānau have ready access to the service's policies and procedures.

Reflective Questions — He Pātai hei Whakaaro iho

How do we encourage parents/whānau to express their hopes and aspirations for their children?

How do we ensure that these are taken into account in our service's policies, practices, and programmes?

How does our service demonstrate an understanding of whānau dynamics? How does this understanding influence the way we work?

[15] Refer also to DOPs 4(c), 5(b), and 8(a) to (c).

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Hirini, P. "He Whakaaro mō te Ariā Whanaungatanga: He ata Rapu: Towards an Understanding of Whanaungatanga". *He'Pukenga Kōrero*, vol. 2. no. 12 (Autumn 1997): pp. 43–50.

New Zealand Playcentre Federation. *Hugs and Hassles: He Awhi, He Pōrearea: Parents and Children Growing Together*. Auckland: New Zealand Playcentre Federation, 1989.

Patterson, J. *Exploring Māori Values*. Palmerston North: Dunmore Press, 1992.

Royal-Tangaere, A. *Learning Māori Together: Kōhanga Reo and Home*. Wellington: New Zealand Council for Educational Research, 1997.

10. Management and educators should implement policies, objectives and practices which:

(c) reflect the unique place of Māori as tangata whenua and the principle of partnership inherent in Te Tiriti o Waitangi;

The Treaty of Waitangi plays a significant role in the revitalisation of Māori language and culture. It is a fundamental reference point for both Māori and non-Māori.

Early childhood services have made a significant contribution to this process. This is evident in the development of kōhanga reo, and it is also seen in *Te Whāriki*, which includes many strategies for implementing bicultural programmes.

Te Tiriti o Waitangi has many implications for management and educators in early childhood services in Aotearoa New Zealand. They include:

- recognising Māori as tangata whenua;
- working in partnership with Māori to develop plans and policies for services;
- working in partnership with Māori to foster the learning and development of their children;
- addressing equity issues to achieve genuine opportunities for participation by Māori and quality outcomes for Māori children;
- ensuring that service programmes support the revitalisation of te reo Māori and tikanga Māori.

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Bicultural Approaches — Ētahi Ara Tikanga Rua

Management and educators can address the implications of Te Tiriti o Waitangi by:

- developing a shared understanding of what partnership means;
- reflecting a commitment to partnership in their service's statement of philosophy and charter;
- consulting with Māori whānau in order to establish a collaborative approach to the management of the service and the learning and development of children;
- ensuring that the curriculum is culturally appropriate;
- encouraging the use of te reo and tikanga Māori in the service's greetings, farewells, and daily routines.

Scenarios — Ētahi Take

A service is located in an area where Māori do not appear to have a strong presence. Management and educators wish to consult tangata whenua in the development of their charter but are unsure about how to consult local Māori and how to appoint an appropriate person to represent the service. They approach the local marae, which gives them advice and support.

A cluster of local services decides to run a winter series of seminars for the community on Te Tiriti o Waitangi. They approach the Office of Treaty Settlements and receive assistance and advice on topics, resources, speakers, and interesting ways to attract people to attend.

Signposts — Ētahi Tohu

- Educators and management are conversant with Te Tiriti o Waitangi and can demonstrate a commitment to the Treaty within their service.

Reflective Questions — He Pātai hei Whakaaro iho

What do we understand about the unique place of Māori as tangata whenua?

How do we ensure that management and educators understand the principle of partnership inherent in Te Tiriti o Waitangi?

How is this principle of partnership reflected in the policies, objectives, and practices of our service?

How do we develop a shared understanding of Māori values and beliefs? What professional development is available to assist us in this process?

How does our service encourage educators to extend their knowledge and use of te reo Māori and tikanga Māori?

Recommended Reading — Ngā Pukapuka Āwhina

Chapman, B. *Your Culture, My Culture: A Pākehā Perspective.* Auckland: New Zealand Playcentre Federation, 1989.

Orange, C. *The Story of a Treaty.* Wellington: Allan and Unwin/Port Nicholson Press, 1992.

Tauroa, H. *Healing the Breach: One Māori's Perspective on the Treaty of Waitangi.* Auckland: Communications Arts Ltd, 1989.

Te Whāiti, P., M. McCarthy, and A. Durie, eds. *Mai i Rangiātea: Māori Well-being and Development.* Auckland: Auckland University Press/Bridget Williams Books, 1997.

10. Management and educators should implement policies, objectives and practices which:

(d) are inclusive, equitable and culturally appropriate;

For quality early childhood education, it is essential that services' policies, objectives, and practices do not create barriers to participation for any child, parent, guardian, or whānau.

For this to occur, some components of the curriculum may need more emphasis than others so that the service can work towards the goal of equitable opportunities for all. For example, the allocation of resources, staffing, and support processes may need to be reconsidered to ensure that all children can partake in particular learning experiences.

Management and educators can work towards equitable outcomes for all by:

- developing and promoting policies on inclusion, equity, and culturally appropriate procedures in all service practices and programmes;
- seeking the views of parents/whānau on how inclusive and equitable their service's practices and programmes are;
- identifying barriers to participation for any child, parent, or whānau;
- implementing strategies to remove these barriers;
- evaluating how effectively their service is meeting goals for inclusion and equity.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Whānau values and whanaungatanga (relationships) develop within a framework of joint responsibility and accountability. Culturally appropriate service policies and practices will be collaborative and reciprocal and will help to ensure equitable opportunities for all parents/whānau.

Services can work towards such policies and practices by:

- recognising that for many Māori, children's learning and development are supported by including whānau in decision making;
- ensuring that the curriculum reflects the cultural heritage of Māori;
- devising policies and a strategic plan for bicultural development.

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Scenarios — Ētahi Take

Following an internal review, a service identifies the need to update and expand its materials and resources that reflect Māori culture and perspectives. In financial plans and the budget, management gives priority to funding the purchase of appropriate, additional resources and to professional development for educators on te reo and tikanga Māori.

A service commissions an external evaluation on whether its practices are inclusive, equitable, and culturally appropriate. It particularly wants to know how effectively it is meeting the requirements of children with special needs and whether their families feel welcome and comfortable within the service. The evaluation identifies two main barriers: educators' negative attitude and lack of skills; and the impact of management's rules and protocols on the service. Management releases the evaluator's report to the local community for discussion. As a result, the service revises many of its policies and procedures, educators change some of the ways they work with children, and management and educators together undertake professional development on education for children with special needs.

Signposts — Ētahi Tohu

- All children in the service interact and play together, regardless of race, ethnicity, gender, or ability.
- Educators are aware of children excluded by groups and use their skills to ensure that these children are included.

Reflective Questions — He Pātai hei Whakaaro iho

How do the policies of our service reflect an ongoing concern for equity?

What procedures do we have for identifying barriers to participation for any child, parent, or whānau member?

How do we gather and act on the views of parents/whānau about equity and inclusiveness in our service?

How do we monitor our progress in implementing policies, objectives, and procedures to achieve equity?

Recommended Reading — Ngā Pukapuka Āwhina

Education Review Office. *What Counts as Quality in Childcare*. Wellington: ERO, 1996.

Education Review Office. *What Counts as Quality in Kindergartens*. Wellington: ERO, 1997.

Education Review Office. *What Counts as Quality in Playcentres*. Wellington: ERO, 1998.

Rōpū Hanga Tikanga. *Whānau Tupu Ngātahi: Families Growing Together*. Auckland: New Zealand Playcentre Federation, 1990.

10. Management and educators should implement policies, objectives and practices which:

(e) are regularly evaluated and modified by an on-going, recorded process of internal review.

Internal review improves the quality of a service through reflection, analysis, and planned action. Management and educators can use this process to evaluate how well the policies, objectives, and practices of their service are meeting the aims of the statement of philosophy and the requirements of the charter, which include the DOPs. Internal review also encourages a service to be open to continual improvement.

A review may serve as a starting point for a wider evaluation of policies, procedures, and practices. Reviews can take many forms and may be:

- constant, ongoing, and informal – for example, management's and educators' reflections on daily practice;
- planned and regular – for example, reviews of policies or the charter;
- triggered by a specific issue or event – for example, the mandating of the revised DOPs.

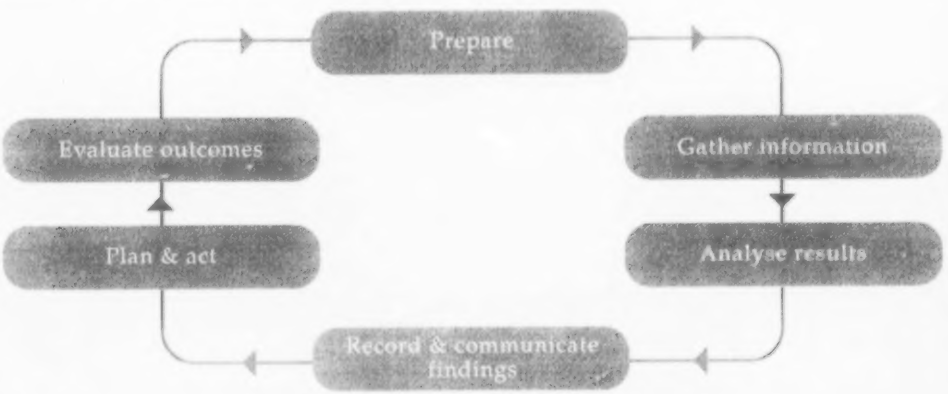
Successful internal reviews:

- involve both management and educators in establishing their scope, purposes, and processes;
- focus on significant policies and issues that determine the quality of the service;
- identify priorities for action and bring about worthwhile change;
- build a service-wide commitment to the importance and value of review.

Results, issues, needs, and recommendations identified during internal review form the basis of future action. They may stimulate management and educators to develop new policies, revise strategic and management plans, and change existing practices.

The Process of Internal Review — Te Mahi Arotake o Roto

Internal review can be thought of as a continuous, six-step process.



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Preparation

Preparing for a review involves:

- deciding on the scope of the review (what is to be reviewed – strategic or management plans? policies? programmes and practices?);
- setting objectives (to improve planning? to audit resources? to address issues identified in an ERO report?);
- deciding who will be included (who will carry out the review? who will be consulted?);
- selecting processes to be used;
- deciding how to record and communicate results;
- setting a time frame.

Gathering Information

Methods of gathering information may include:

- informal conversations;
- questionnaires;
- interviews;
- planned discussions with children and with groups of parents/whānau;
- observations;
- analysing ERO reports and other formal evaluations;
- assessing the service's performance against policies, objectives, and other criteria.

Analysing Results

The analysis should identify:

- areas that are working well;
- areas where change is required;
- issues, concerns, or trends;
- suggested priorities for action;
- costs of recommended changes and courses of action.

Recording and Communicating Findings

Management and educators will communicate findings to parents, whānau, and, where appropriate, to the community at large. All those involved can then identify priorities for action and participate in decisions about change.

Planning and Acting

Analysis of results and recommendations for change generally lead to an action plan that sets out:

- what is to be done;
- why it is to be done;
- who will take responsibility;
- what resources will be required;
- when changes and action will occur;
- how the effectiveness of changes and action will be assessed.

Management and educators should collaborate to ensure that the plan of action is implemented and, as time goes on, adapted where necessary.

Evaluating Outcomes

Evaluating the outcomes of internal review involves:

- monitoring the implementation of the action plan;
- evaluating the effectiveness of changes and action;
- reporting on changes and action to parents/whānau and the local community;
- making recommendations for the next internal review.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Effective internal reviews involve working in partnerships with parents/whānau. Management and educators can work towards a bicultural approach to internal review by:

- consulting with local Māori on effective ways to achieve such a partnership;
- involving parents/whānau from the start;
- consulting parents/whānau on the equity and inclusiveness of service programmes and practices;
- ensuring that review processes are culturally appropriate – for example, it may be necessary to attend hui for the purposes of consultation and reporting.

Scenarios — Ētahi Take

Through a process of internal review, a service recognises that its procedures, policies, and practices no longer reflect the wide diversity of families in the community. This leads to changes in terminology from, for example, "mother help" to "caregiver" or "whānau support". Changes in terminology are reflected in new approaches. In the procedures for gathering and recording information about family or whānau backgrounds, specific questions are replaced by the opportunity for family and whānau to decide what they wish to share. Over time, the attitudes of educators and management also change.

Signposts — Ētahi Tohu

- Policies, objectives, and procedures are reviewed regularly; updated versions are dated and signed by management.
- Reviews result in significant, worthwhile change.
- Management, educators, and parents/whānau are involved in reviews.

Reflective Questions — He Pātai hei Whakaaro iho

What are our current processes for internal review? How do they ensure that we meet the changing needs of children, parents/whānau, and the community?

How do we ensure that parents/whānau are actively involved in all internal review processes?

How do we involve whānau and tangata whenua in evaluating the effectiveness of our service?

How can we find out how whānau and local Māori regard our service's commitment to the principles of Te Tiriti o Waitangi?

Recommended Reading — Ngā Pukapuka Āwhina

Cubey, P. and C. Dalli. *Quality Evaluation of Early Childhood Education Programmes: A Literature Review.* Occasional Paper no. 1. Wellington: Wellington Institute for Early Childhood Studies, 1996.

Ministry of Education. *Governing and Managing New Zealand Schools: A Guide for Boards of Trustees. Part Two.* Wellington: Learning Media, 1997.

Sylva, K. "Evaluating Early Childhood Education Programmes". *Early Childhood Development and Care*, vol. 58 (1990): pp. 97–107.

11. Management should implement:

(a) personnel policies which promote quality practices including appointment of competent staff, staff appraisal and professional development for both management and educators;

(b) employment policies which incorporate the principles of being a good employer, including equal employment opportunities;

(c) financial management policies which include budgeting to ensure that policies and objectives are met.

11. Management should implement:

(a) personnel policies which promote quality practices including appointment of competent staff, staff appraisal and professional development for both management and educators;

Effective personnel policies that value and support management and educators are critical components of quality early childhood education.

Personnel policies are succeeding when:

- educators feel supported, valued, and confident that their views will be respected;
- there are effective systems and styles of communication, with consultation at all levels;

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- the aspirations of individual staff members are recognised and encouraged;
- monitoring, evaluation, and accountability are accepted as shared responsibilities;
- different approaches are encouraged, and initiative and suggestions for change are welcomed;
- the individual skills and abilities of all who work in the service are well utilised;
- poor performance is recognised and addressed through positive action.

Performance Management — Te Whakahaere i ngā Mahi

Sound personnel policies form the basis of effective performance management systems. Performance management is the process of identifying, evaluating, and developing the performance of employees in an organisation so that organisational goals and objectives are more effectively achieved. At the same time, employees benefit in terms of recognition, constructive feedback, rewards, and professional guidance and support.

Performance management requires systems or processes for:

- recruiting, appointing, and retaining staff with appropriate training and experience;
- performance appraisal;
- remuneration and rewards;
- professional development;
- career planning;
- complaint procedures and disciplinary procedures.

Performance management systems enable an early childhood service to improve its overall performance by developing policies and procedures to ensure that all staff meet the requirements of the charter and their job descriptions.

Staff Appointments

Management develops employment policies and procedures for recruiting, appointing, and retaining educators. This may involve:

- ensuring that employment policies and procedures are in keeping with current legislation;
- developing and regularly reviewing job descriptions;
- ensuring that these job descriptions reflect the service's philosophy, charter, and strategic goals;
- encouraging input from educators, parents, and whanau;
- ensuring that recruitment procedures are culturally appropriate for all applicants;
- adopting effective systems for assessing job applicants, such as structured interviews;
- determining effective methods for negotiating employment contracts;
- implementing fair and equitable appointment procedures.

Performance Appraisal

An effective appraisal system is a positive means of improving the performance of a service's management and educators and, ultimately, the quality of the service itself.

Staff appraisals must be based on performance and not personality. They are not appropriate for dealing with disciplinary matters. Processes for resolving disciplinary issues should be developed separately by the service.

Effective appraisals are supportive, rigorous, and culturally appropriate. They should be regular, formal occasions, supported by ongoing coaching and with confidentiality guaranteed. They can include:

- opportunities for self-appraisal;
- evaluation against individual job descriptions or agreed, measurable goals and performance objectives;
- agreed procedures for consultation and negotiation;
- links to opportunities for professional development.

Performance appraisals may lead to individual development plans agreed to by management and individual educators.

Professional Development

Professional development allows management and educators to update their knowledge and respond to current issues. It also assists them to meet their performance objectives and helps a service to meet the goals and objectives of strategic and management plans.

By linking individual appraisal with professional development, services are able to develop the expertise of management and educators. This in turn leads to improved management practices and better quality outcomes for children.

Management should develop policies and procedures to ensure that professional development:

- is ongoing, planned, and documented;
- is linked to individuals' performance appraisals;
- is sufficiently resourced;
- is effective in helping management and educators meet individual performance objectives and the goals of strategic plans;
- is regularly evaluated and reviewed.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Providing quality bicultural programmes requires competent educators who are able to work confidently within the dual nature of such programmes. When educators have appropriate training in early childhood education and a knowledge of te reo and tikanga Māori, children can experience an education that will enhance their bicultural understanding.

Management can:

- recognise that the most appropriate people to support the revitalisation of the Māori language and convey Māori cultural protocols are Māori;
- ensure that procedures for appointment, performance appraisal, and professional development are culturally appropriate for all staff, including Māori.

Scenarios — Ētahi Take

Before making appointments to two positions for educators, a service consults its staff and conducts a needs analysis. As a result of these exercises, it develops a list of the qualities and skills needed to ensure a broad range of expertise across staff. Management also uses information from the needs analysis to plan the professional development programme for all staff for the rest of the year.

An educator has come to feel that her lack of understanding of contemporary educational theory is limiting her ability to assist children in their learning and development. At her performance appraisal, management and the educator discuss how they might address this issue through professional development. They agree on a plan for distance education in the coming year, during which the educator will also be released for block courses. Management agrees that the service will meet course fees and travel costs. Management and the educator review progress regularly, and towards the end of her study, the educator runs a workshop for all staff on her research project.

A service is about to employ a new educator. Management meets with existing educators to discuss the qualities they would value in the person they are to work with.

Signposts — Ētahi Tohu

- Educators and management affirm one another and work together towards meeting the goals of the service.
- Educators acknowledge and appreciate one another's special attributes and skills and work co-operatively as a team.
- Educators have access to professional development that meets their professional needs and career aspirations.
- Educators find performance appraisal a positive and constructive procedure that contributes to their professional growth and job satisfaction.
- The service's policies and practices affirm and support both newly trained educators and educators undergoing training.
- Parents/whānau feel a sense of unity and common purpose when they visit or participate in the service.

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Reflective Questions — He Pātai hei Whakaaro iho

How do our service's policies and procedures ensure that we appoint competent staff?

How effective is performance appraisal in our service? How is it linked to professional development?

How do we ensure that all staff, including management, partake in appropriate professional development on a regular basis?

How do our personnel policies and procedures, including performance appraisal, enhance educators' day-to-day practice?

How do we ensure that our appraisal process is culturally appropriate and involves appropriate people?

Recommended Reading — Ngā Pukapuka Āwhina

Early Childhood Development Unit. *Staff Management: Management Handbook for Early Childhood Centres*. Wellington: ECDU, 1995.

11. Management should implement:

(b) employment policies which incorporate the principles of being a good employer, including equal employment opportunities;

A good employer ensures the fair and proper treatment of employees in all aspects of their employment. Principles of good employment include:

- providing safe and suitable working conditions;
- ensuring that recruitment and appointment procedures are impartial and equitable;
- employing suitably qualified staff, wherever possible;
- recognising the aspirations and cultural differences of minority groups;
- supporting the professional development of staff;
- providing equal employment opportunities.

Acting as a good employer is sound management practice. The way that people are treated has a considerable impact on the way they work and the satisfaction they derive from their work. It affects the motivation and performance of individual staff members and the morale and stability of staff as a whole. In early childhood education, it has an equally significant impact on the learning environment created for children.

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Equal Employment Opportunities (EEO)
Whakaōritenga Whakawhiwhi Mahi

The principle underlying EEO is equity in the work environment. Providing equal employment opportunities leads to an effective workplace where all individuals are able to participate and compete on an equal basis. Employees are encouraged to develop their full potential and are rewarded fairly, regardless of gender, ethnicity, disability, sexual orientation, age, or family circumstances.

EEO strategies are based on three fundamental aims:

- to identify and eliminate discriminatory practices;
- to attract and retain a diverse staff;
- to create an environment that encourages and supports the full participation of all staff.

Many organisations develop an EEO policy to guide staffing decisions and human resource practices. The objectives of an EEO policy can best be met through the development of an EEO plan or programme.[16]

Management in early childhood education can ensure that:

- their service has an EEO policy and a plan for implementing it;
- their charter is consistent with both the policy and the plan for implementation.

Bicultural Approaches — Ētahi Ara Tikanga Rua

In keeping with the three fundamental aims of EEO outlined above, management can:

- ensure that employment policies and practices do not discriminate against Māori staff in any way;
- demonstrate a commitment to Te Tiriti o Waitangi and to establishing a diverse staff by aiming to employ staff who are Māori;
- develop an environment that supports the participation of Māori staff by integrating te reo and tikanga Māori into the curriculum and its daily routines.

16 The New Zealand EEO Trust offers assistance and guidance on all EEO matters, including the development of an EEO policy and plan. Contact details are: PO Box 12929, Auckland, phone (09) 525 3023, fax (09) 525 7076, e-mail admin@eeotrust.org.nz

Scenarios

Ētahi Take

A service has a policy of employing fully qualified staff. When a new position is advertised, there is an application from Awhina, who fits the criteria for the position but has not quite completed her qualification. Management decides to interview her along with the other suitable applicants. Awhina impresses the selection panel and is their preferred candidate. Management consult with staff about appointing a partly qualified person; they accept the selection panel's recommendation, and Awhina is employed. Management assists her to complete her qualification by paying her fees and enabling her to attend courses.

A service's staffing policy includes the active recruitment of educators who will reflect the cultural diversity among the children who attend the service. The service is able to draw on the wide-ranging experience of staff and has gained a reputation for providing a quality curriculum that responds to the various cultural needs of children and their families.

Management conducts a survey of all employees on job satisfaction and how workplace conditions can be improved. The most pressing issue to emerge from the survey is the timing of staff meetings, which are held after hours at 6 p.m. This is proving stressful for staff and conflicting with their family commitments. Management and staff discuss the issue openly, and new arrangements are made that overcome the problem.

Signposts

Ētahi Tohu

- Educators find the service's appointments procedures fair and objective.
- Educators are satisfied with their terms of employment and their working conditions.
- All educators feel that they belong and that they are able to make a significant contribution.
- The service has an EEO policy and a plan for its implementation. These have been developed in consultation with educators and parents/whānau and are readily available for reference.

Reflective Questions — He Pātai hei Whakaaro iho

How do we ensure that our appointment processes are fair and equitable?

How does our service ensure that employment-related policies and practices are regularly reviewed to ensure that they are fair and free from bias?

Does our service have an EEO policy and a plan for implementing it? If not, do we wish to develop a policy and plan? If we have a policy and plan, are they effective, current, and influential on workplace practice?

Recommended Reading — Ngā Pukapuka Āwhina

Ministry of Education. *Equal Employment Opportunities Guidelines: Developing an EEO Programme in Your Early Childhood Education Service(s).* Wellington: MOE, 1998.

11. Management should implement:

(c) financial management policies which include budgeting to ensure that policies and objectives are met.

Good financial management in an early childhood service aims to make optimum use of funding to meet the service's charter requirements. Management should develop and implement financial policies on allocating resources to meet the goals of strategic and management plans.

Management can:

- develop criteria for allocating resources;
- identify priorities for expenditure;
- develop a budget;
- establish clear procedures for monitoring income and expenditure;
- develop systems that clearly demonstrate how Ministry of Education funds are used.

Bicultural Approaches — Ētahi Ara Tikanga Rua

Including te reo Māori and tikanga Māori in a service's curriculum has implications for staffing, resourcing, and professional development. Management needs to take this into account when planning and budgeting.

Management can also:

- ensure that their service's budget and financial policies reflect a commitment to Te Tiriti o Waitangi;
- evaluate whether the service's budget supports bicultural objectives in the charter.

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Scenarios — Ētahi Take

As the result of internal review, a service decides that its budget is historically based and does not reflect the changing circumstances of the service. In consultation with educators, management identifies all areas of expenditure and reviews budget priorities in the light of the service's revised charter and strategic plan.

A service uses its newsletter to inform parents about plans in the budget for buying equipment and resources. As a result, a group of parents volunteers to co-ordinate fund-raising efforts and to seek sponsorship from local businesses.

Signposts — Ētahi Tohu

- Management can explain the rationale behind policies for financial management.
- The budget identifies priorities for expenditure and is in keeping with the service's strategic and management plans.
- The service has a financial plan for long-term expenditure and development.

Reflective Questions — He Pātai hei Whakaaro iho

How does our service determine priorities for spending? How well do these reflect the goals and aspirations of our service?

How does our budget reflect a commitment to te reo Māori and tikanga Māori? Is funding available to enable management and educators to attend professional development on implementing bicultural programmes?

12 Management makes the audited annual financial statement available to educators, parents/guardians, whānau, the local community and government, to account for the use of Ministry of Education funding.

Each year, the management of an early childhood service must, within ninety days after the end of their financial year, produce an audited financial statement to account for their use of Ministry of Education funding. This statement must be readily available to educators, parents/whānau, the local community, and government and should:

- be easily understood;
- show how Ministry of Education funding has been used;
- reflect the service's achievement of its goals and objectives.

The management of services that are incorporated societies should also provide their audited accounts to the Registrar of Incorporated Societies.

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Bicultural Approaches — Ētahi Ara Tikanga Rua

Management can demonstrate the service's commitment to Te Tiriti o Waitangi by incorporating in the financial statement information such as:

- reports on funding for professional development on te reo and tikanga Māori;
- financial targets for buying resources that support a bicultural programme.

Scenarios — Ētahi Take

Management at a service identifies a number of methods for displaying and disseminating their audited accounts. A summary of the accounts is posted on the staff noticeboard and on the noticeboard for parents. A summary is also included in a circular distributed to parents, whānau, and interested community groups, and an entertaining meeting is held to present the annual financial statement.

A service has had difficulties attracting parents to its annual general meeting, where the audited financial accounts are presented. Management and educators question parents informally about what might entice them to a meeting and decide to plan the evening around a performance by a popular local entertainer.

Signposts — Ētahi Tohu

- The audited annual financial statement is completed within ninety days after the end of the financial year.
- The financial statement clearly details the use of Ministry of Education funding and is readily available to educators, parents/whānau, the local community, and government.
- The financial statement is presented and explained to parents/whānau in ways that they can understand.

Reflective Questions — He Pātai hei Whakaaro iho

How does our service ensure that educators, parents/whānau, and the local community have ready access to the annual financial statement?

What does our service do to ensure that its annual financial statement is easily understood by educators, parents/whānau, and the local community?

Recommended Reading — Ngā Pukapuka Āwhina

Early Childhood Development Unit. *Finance for Early Childhood Services: Management Handbooks for Childhood Centres*. Wellington: ECDU, 1996.

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Legislation of particular significance to early childhood services includes the following:[17]

- The **Accident Rehabilitation and Compensation Insurance Act 1992**, which provides compensation of up to 80% of weekly earnings to people who are injured through accident and unable to work.
- The **Building Act 1991** and **Building Regulations 1992**, which require service premises to be safe environments for children and adults. The Building Act 1991 also requires a building warrant of fitness to be issued each year and displayed in a public place.
- The **Civil Defence Act 1983**, which requires services to develop an evacuation plan consistent with their local civil defence plan.
- The **Disabled Persons Community Welfare Act 1975**, which requires disabled people to have adequate and reasonable access to premises, parking, and sanitary conveniences and also requires an international access symbol to be displayed.
- Section 312 of the **Education Act 1989**, which sets out the legal requirements for a charter, the basis on which a charter may be approved, withdrawn, or cancelled, and the criteria for approving a charter, which require:
  - evidence that management has adequately consulted with parents, whānau, and staff;
  - that a maximum number of places per session is specified;
  - that the procedure for publishing fees for children attending the service is specified;
  - that the procedure for publishing the level of funding received from government is specified;
  - an address for the service's management.
- Sections 318 and 327 of the **Education Act 1989**, which set out when persons from the Ministry of Education, the Education Review Office, and the Ministry of Health can enter and inspect a service and the information that they can request.
- The **Education (Early Childhood Centres) Regulations 1998**, which detail licensing standards for early childhood centres.
- The **Education (Home-based Care) Order 1992**, which sets out a code of practice for chartered care arrangers.
- The **Employment Contracts Act 1991**, which prohibits any discrimination arising from membership or non-membership of employee organisations and which deals with bargaining procedures, personal grievances, enforcement of employment contracts, and other related matters.

[17] For further information about legislation, refer to a Ministry of Education liaison officer.

- The **Fencing of Swimming Pools Act 1987**, which requires that water hazards are secure and unable to be reached by children in a service.
- The **Fire Safety and Evacuation of Buildings Regulations 1992**, which require each service to have an evacuation plan in case of emergencies, such as fire, earthquake, and civil disaster.
- The **Food Hygiene Regulations 1974**, which require all food preparation to be safe and which are overseen by area health officers in each region.
- The **Health and Safety in Employment Act 1992**, which requires employers to:
  - take all practicable steps to ensure the safety of staff while at work;
  - have procedures for identifying and eliminating (or, if not possible, minimising or isolating) hazards;
  - keep up-to-date registers of all significant injuries occurring during work hours;
  - provide ready access to appropriate procedures.
- The **Health (Immunisation) Regulations 1995**, which allow services to ask parents or caregivers to provide an immunisation certificate for children fifteen months or over or born after January 1995.
- The **Human Rights Act 1993**, which:
  - prohibits discrimination in the selection of applicants for employment;
  - protects the rights of staff during employment and its termination;
  - requires employers to develop sexual harassment prevention policies;
  - prohibits discrimination in educational establishments.
- The **Parental Leave and Employment Protection Act 1987**, which provides for parental leave for workers.
- The **Privacy Act 1993**, which regulates the collection, storage, use, access to, and disclosure of personal information.
- The **Resource Management Act 1991**, which requires approval to be gained before a service is established and before its buildings are altered or extended.
- The **Smoke-free Environments Act 1990**, which requires employers to have a written policy on smoking that is developed in consultation with staff and reviewed annually and that sets out a formal complaints procedure.

Glossary

He Whakamārama

This glossary clarifies the meaning of key words and concepts in early childhood education. Several of the words listed have different meanings in other contexts. The definitions and explanations given here relate to the use of the terms in early childhood education.

abstract thinking	thinking about concepts and about objects, sequences, or specific examples that are not physically present with the thinker
active listening	a technique by which a listener shows attentiveness and support by summarising back to the speaker what they think the speaker has said
anti-bias curriculum	a curriculum that emphasises an unprejudiced, inclusive way of working with people, situations, and challenges, regardless of their ethnicity, gender, special abilities, and beliefs
assessment	the process of obtaining and interpreting information on children's learning and development by observing, recording, and documenting what children do and how they do it. The purpose of assessment is to provide relevant information that can be used in deciding how best to improve learning outcomes for children.
authentic assessment	multidimensional assessment that is linked to the curriculum and to teaching methods of educators. Authentic assessment describes how children process information, construct new knowledge, and solve problems, and it enables a service to integrate all its information on a child into a cohesive picture.
bicultural framework	a concept that implies the interactions, relationships, and sharing of understandings, practices, and beliefs between two cultures; in New Zealand, the term generally refers to Māori and non-Māori
bridging	a way of helping children to move from current knowledge and skills to new understandings by providing cues, models, interpretations, and labels
charter	an undertaking by an early childhood service to the Minister of Education
children in action	children who are actively involved in a learning experience and who are "learning by doing"
co-construction	the process by which, according to theory, the individual child, the physical environment, the social environment, and educators contribute to the child's construction of knowledge and understanding. The implication for educators is the need to study children in context and appreciate children as active constructors of knowledge, with the assistance of educators as co-constructors.
collaboration	the process of working with another or others on a joint activity or project
cognitive processes	strategies and skills that regulate thinking and learning, such as visual scanning, recalling, organising, making links, sequencing, and reflecting. Cognitive processes can be general (for example, "thinking aloud" as a problem-solving strategy) or content-specific (for example, using colour as a cue for solving jigsaw puzzles).
creative thinking	thinking in which the thinker devises innovative ways of doing things or expressing ideas
culturally appropriate practices	ways of relating to people from another culture that acknowledge and show respect for their patterns of behaviour, practices, and values
culture	understandings, patterns of behaviour, practices, and values shared by a group of people
curriculum	the sum total of the experiences, activities, and events, whether direct or indirect, that occur within an environment designed to foster children's learning and development
customs	particular ways of behaving within a group that have been established by social habits (traditional or contemporary)
deductive thinking	a process of reasoning that is often used in mathematics and logic and in which a sequence of steps following directly from an initial proposition or statement leads to a conclusion

disposition	a child's frame of mind, patterns of thought, and attitudes to change that influence his or her approach to experiences and tasks
emergent learning	learning that emerges out of a child's immediate experiences. It is often recognised and supported by an educator.
ethnicity	the state of belonging to a human group that shares some racial characteristics, a sense of identity and belonging, and a particular heritage and set of traditions
evaluation	the process of using assessment information and other data to form a judgment about the quality and effectiveness of the curriculum, in order to make decisions about change
guided participation	supportive structuring of a young child's involvement in a learning experience, leading to the child's eventually taking full responsibility for the task
heritage	ideas, cultural values, material goods, or other resources that are the right of a person or groups of people by birth and are often passed down through the generations
holism	a belief that all aspects of a child's learning and development are interrelated and interconnected
infant	a child aged between birth and approximately one year
interactive learning	the process of learning by interacting with others and by total involvement with what is being learned through touching, looking, feeling, hearing, tasting, and smelling. The experience is then transformed into words or some other form of expression.
interactive teaching	teaching that focuses on promoting and responding to children's initiations
internal review	a process that managers and educators use both to evaluate how well their service's policies, objectives, and practices are achieving the requirements of their statement of philosophy and charter (which includes the DOPs) and to improve the quality of the service they provide
kinaesthetic experiences	experiences involving a child's awareness of their weight, muscle tension, movement, touch, and bodily position in space and in relation to others
learning objectives	statements, set either by educators or by the learners themselves, outlining what new knowledge, understandings, skills, attitudes, and achievements learners are intended to acquire
learning outcome	the result, intentional or unintentional, of planned learning
management	those responsible for making the main decisions about a service and for achieving its goals, such as high-quality education and the well-being of its users and staff. Management is often also the charter holder. As such, it establishes and implements the service's purpose and philosophy and may be a co-operative of parents, a private provider, a community trust, a national association, or a corporate body.
management plan	a short-term or annual plan that outlines how the requirements of the DOPs and the service's goals will be met. Management plans allocate specific responsibilities and state time frames and expected costs.
mandatory requirements	requirements set out in either legislation or regulations and therefore required by law
mediation	positive intervention and support to resolve a problem or difference between two or more parties
modelling	providing examples of behaviour, such as ways of speaking, acting, and relating, for others to imitate
negotiated curriculum	a curriculum that is planned and organised in response to the knowledge, interests, skills, and dispositions of children and that adapts readily to their interests
pedagogy	the knowledge, skills, and attitudes resulting from the theory, principles, and practice of the teaching profession. The term "Māori pedagogy" refers to pedagogy based on tikanga Māori and Māori understandings of learning and development.

professional development	courses that managers and educators undertake to improve their performance or the operations of their service
protocol	the formal code of behaviour, or culturally accepted ways of behaving, usually associated with rituals, ceremonies, meetings, and formal occasions
reciprocal relationship	a relationship involving mutual, complementary reactions and responses between two parties
responsive relationship	a relationship in which one party (often the teacher) reacts quickly and sensitively to the interests, observations, or experiences of another party (often the child)
scaffolding	a term first used by Bruner to describe guidance and support that help a child take the next step for him- or herself. Scaffolding can involve asking an open-ended question, modelling an activity, encouraging a child to try a different approach, or directing a child to another opportunity. The educator adjusts their help in response to the child's current performance, aiming to reduce support until the child can act alone.
schema (plural: schemata)	a term used by Piaget to describe cognitive structures that individuals develop as they internalise their actions. It also describes their forms or patterns of thought and pieces of ideas. Children construct or modify their schemata as they relate their experiences to earlier perceptions and experiences.
service-based training	training of staff that involves both on-the-job supervision and release from work for study and attendance at courses. Service-based training assists staff to understand the link between practice and theory.
shared control	a situation where the child and an educator or a more skilled child share "control" in the learning-teaching task. The educator or the other child is responsive rather than directive and controlling.
shared planning	a process of joining with others, such as colleagues, parents, or children, to develop an agreed procedure of action
sociocultural context	the society in which children live and its cultural values, which influence children
staff appraisal	a means of evaluating and enhancing the performance of managers and educators. An effective appraisal system is integral to successful performance management.
statement of philosophy	a statement of the fundamental beliefs, vision, values, and ideals on which a service operates. The philosophy is the basis for decisions about the way the service is managed and about its directions for the future.
strategic planning	broad planning for the medium or long term. Strategic planning enables a service to determine its direction and what it hopes to achieve in the future.
symbolic thinking	thinking in which objects or other things represent abstract concepts, such as ideas, qualities, or emotions
teachable/irretrievable moment	an occasion when connections between a learner's interests, knowledge, skills, disposition, and development provide opportunities for new insights, which can occur with the support of a more informed person
toddler	a child aged between approximately one and two years
whole child	a concept of the child as an integrated being, with all dimensions of their learning and development interconnected and interrelated within the wider sociocultural context. The expression is closely related to the terms "holism" and "holistic development".
working theory	a unique system of ideas that is based on a person's experience and provides them with a hypothesis for understanding their world, interpreting their experience, and deciding what to think and how to behave. This system is in a constant state of development and change.
zone of proximal development	a term coined by Vygotsky to describe the hypothetical, dynamic area of the individual child's potential for learning and development. The zone is the distance between what the child can accomplish alone and what they can achieve with the help of an adult or more capable peer. It is hypothesised that working in the zone of proximal development achieves maximum learning for the child for the investment of educators' time.

Revised Statement of Desirable Objectives and Practices (DOPs) for Chartered Early Childhood Services in New Zealand

Guiding Principles — Ngā Kaupapa Ārahi

- Management and educators of chartered early childhood services, in partnership with parents/guardians and whānau, will promote and extend the learning and development of each child attending or receiving the service, through the provision of quality early childhood education and care.
- Educators will develop and implement curriculum which assists all children to grow up as competent and confident learners and communicators, healthy in mind, body and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society.

Learning and Development — Te Akoranga me te Whakatipuranga

1. Educators should enhance children's learning and development through:
   (a) relationships and interactions which are responsive, reciprocal, positive and encouraging;
   (b) extending children's thinking and actions through sensitive and informed guidance, interventions and support;
   (c) respecting children's preferences and involving children in decisions about their participation in activities;
   (d) planning and evaluating the physical environment and providing resources to support the needs of each child and to facilitate quality curriculum and interactions;
   (e) modelling non-discriminatory behaviour and promoting this with children;
   (f) implementing strategies to include all children.
2. Educators should demonstrate understanding of current theory and principles of learning and development and the different characteristics of infants, toddlers and young children.
3. Educators should demonstrate knowledge and understanding of the learning and development of each child, identify learning goals for individual children, and use this information as a basis for planning, evaluating and improving curriculum programmes.
4. Educators should implement curriculum and assessment practices which:
   (a) reflect the holistic way that children learn;
   (b) reflect the reciprocal relationships between the child, people and the learning environment;
   (c) involve parents/guardians and, where appropriate, whānau;
   (d) enhance children's sense of themselves as capable people and competent learners.
5. Educators should plan, implement and evaluate curriculum for children in which:
   (a) their health is promoted and emotional well-being nurtured; and they are kept safe from harm;
   (b) connecting links with the family and the wider world are affirmed and extended; children know they have a place and feel comfortable with routines, customs and regular events; and children know the limits and boundaries of acceptable behaviour;
   (c) there are equitable opportunities for learning for each child, irrespective of gender, ability, age, ethnicity or background; children are affirmed as individuals; and children are encouraged to work with and alongside others;
   (d) children develop verbal and non-verbal communication skills for a range of purposes; children experience the stories and symbols of their own and other cultures; and children discover and develop different ways to be creative and expressive;

(e) children's play is valued as meaningful learning and the importance of spontaneous play is recognised; children gain confidence in and control of their bodies; children learn strategies for active exploration, thinking and reasoning; and children develop working theories for making sense of the natural, social, physical and material worlds.

Communication and Consultation
Te Whakawhitiwhiti Kōrero me te Kōrerorero Whānui

6. Management and educators should ensure that communication and consultation with each other and with parents/guardians, whānau, hapū, iwi and local communities acknowledge and respect all parties' values, needs and aspirations.

7. Educators should seek information and guidance from specialist services where appropriate, to enable them to work effectively with children and their parents/guardians and whānau.

8. Educators should provide opportunities for parents/guardians and, where appropriate, whānau to:

   (a) feel welcome to spend time at the service, discuss concerns and participate in decision-making concerning their child;

   (b) discuss, both informally and formally, their child's progress, interests, abilities and areas for development on a regular basis, sharing specific observation-based evidence;

   (c) have access to information concerning their child, the operation of the service and Education Review Office reports regarding the service.

Operation and Administration Te Mahinga me te Whakahaerenga

9. Management should develop and regularly review a statement of the service's philosophy and the charter, in consultation with educators, parents/guardians and, where appropriate, whānau.

10. Management and educators should implement policies, objectives and practices which:

    (a) reflect the service's philosophy, quality curriculum, current theories of learning and development, the requirements of the DOPs and legislation;

    (b) acknowledge parents/guardians and whānau needs and aspirations for their child;

    (c) reflect the unique place of Māori as tangata whenua and the principle of partnership inherent in Te Tiriti o Waitangi;

    (d) are inclusive, equitable and culturally appropriate;

    (e) are regularly evaluated and modified by an on-going, recorded process of internal review.

11. Management should implement:

    (a) personnel policies which promote quality practices including appointment of competent staff, staff appraisal and professional development for both management and educators;

    (b) employment policies which incorporate the principles of being a good employer, including equal employment opportunities;

    (c) financial management policies which include budgeting to ensure that policies and objectives are met.

12. Management makes the audited annual financial statement available to educators, parents/guardians, whānau, the local community and government, to account for the use of Ministry of Education funding.

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